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VEDIC MAGAZINE

AND

GURUKUAL SAMACHAR.

1929

PRINCIPAL FEATURES

WITNESS OF THE VEDAS—
T. L. Vaswani. M. A.

TULSI DAS'S RAMAYAN—
Raj Bahadur Lamgora
M. A., L. L. B.

THE "RAGILA RASUL"
Episode.

Full contents inside cover.

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THE VEDIC MAGAZINE

AND

GURUKULA SAMACHAR.

सर्वेषामेव दानानां ब्रह्मदानं विशिष्यते । (मनु०).

"Of all gifts that of Divine knowledge is the highest and the noblest."—Manu.

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WITNESS OF THE VEDAS.

LAWS OF LIFE.

By

T. L. Vaswani.

AS The years have passed, we have learnt to see more and more of the shut-in splendours of Aryan indeals and Aryan achievements. Not without reason did pilgrims come from foreign lands to India in search of her Scriptures and Sadhus. Not without reason did Aristotle say to Alexander that the gift he wanted from India was the gift of a yogi. Not without reason did Timocles say he had visited Italy, France and Africa but met not one man

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who was either wise or happy, but that when he came to India he met on the banks of the Ganges a silent man who was wise and happy and who expressed the highest philosophy of life in a few beautiful words:—"God alone is steadfast." We know now that ancient Aryans were great not alone on the plane of thought and religion and art but also in the realm of action. There was Aryan influence on Egypt, Greece, Babylonia, Java. It was a refined civilization the Aryans had evolved. Modern age is civilized, "over civilized' but as Kant saw over a century ago, is not moralized enough. Modern civilization is like the structure of Ibsen's "Master Builder" who built a tower rising higher and higher but in the end making the architect himself dizzy and so carrying him high only to let him perish just when he thought he stood on a pinnacle of fame. Modern civilization is perishing of its pride *(ahankar)* and *"bhoga"*. In wisdom is the cure of the world's malady.

And repositories of wisdom are the Vedas. Not a "babling of an infant people" as Max Muller called them once. Science is built on laws of nature; Pychology is built on laws of mind. Dharma or Religion must, also, be built on 'laws'. And singers! of the Vedas have been named "Rishis" i.e. Seers because they saw into some of the laws of the Spirit and of Civilization. These laws are hinted at in the Vedas. Let me, in passing, refer to a few of them.

(a) *Law of Brahmacharya.* The Vedas repeatedly urge that in self-restraint and simple life is our salvation. Does not history show that recial decay is due to luxury? Prof. Herman Lungbong, head of the Race Biological Institute at Upsala, Sweden, has recently pointed out that neither wealth nor luxury is good for civilization. Modern civilization is smitten with passion for *bhoga*. Hence its decadence. Back to the simple life,—is the Vedas call to the Nations.

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(b) *Law of Surya Shakti* :— This, too, is hinted at in several places in the Vedas. There is a connection of Vedic rituals with the daily ritual of the sun. We are fortunate in this country to have a bright sun upon us. In London the climate changed so much, that I was tempted to ask them there "Have you a climate at all"? For days and days together I did not see the sun. Clouds! Rain! But I panted for a sight of the sun. At Marseilles I saw the sunrise. What a glorious sight! And I came back to India with a deeper love for the sun. Our skin is sun-tanned. Thank God for it! The sun's rays have a healing quality. The sun is a medical agent. It destroys dangerous bascilli. Education authorities in Europe have recently drawn attention to the value of sunlight baths. Not without reason did the Aryans, have open air education in ancient India. Breathing exercises in fresh air do good to the body and the mind. Vedic Aryans did not stuff themselves with heavy clothes like the moderns, but with light clothes exposed their bodies to the healing rays of the sun. By taking in the Surya Shakti and being in tune with Nature, the Aryans built up refined bodies and spiritual minds.

(c) *Law of Prayer*:— The Vedas have been called a collection of prayers. These Prayers need to be classified. There are in the Vedas (1) Cosmic prayers,—prayers for rain, prayers for proper regulation of nature's elements and operations. Then there are (2) Racial prayers,—specific prayers for the health, happiness and progress of the Aryan race. Now many of us who ask for Swaraj pray to God to bless India in the Struggle? Then there are (3) *Atmic prayers*,—prayers for the soul's intimate communion with the Divine Spirit. I believe in prayer. I believe that true prayer is a creative force. And true prayer, like the ancient Aryans prayer, is

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full of child-like faith. If we moderns could but be as children and pray in faith to the All – Father!

(d) *Law of yagna or Sacrifice.* The Vedas are full of beautiful *mantras* bearing upon yagna or sacrifice. What could not Indian, men and women, achieve if they paid homage to this great Law of sacrifice! Sacrifice of Caste:— therefore no untouchability. The only low birth is ignorance; the only '*Sudras*' are the illiterates. Sacrifice of narrow nation-cults, – therefore no hate or strife in the sacred name of freedom. Sacrifiice of communalism, – therefore no Hindu-Muslim conflict. The Hindu and the Muslim both belong to the one mother,–India. For India must be free not that she may dominate others but that she may serve Humanity. "Bharat Hamara" "India is ours". I have heard this, sung with great fervour and patriotic faith. Bur there is yet a higher strain—"Bharat Tumara" "India is thine" O Lord". Sing that in your hearts. Make a sacrifice of yourself at the feet of the Lord Pour yourselves into the great *yagna* of the Spirit. And out of the ashes of Sacrifice will rise a new India, a new Civilization, a new humanity.

———:※:———

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SOCIAL ENGINEERING:

By

Prof. S. N. Pherwani.

THE Mechanical engineer deals with horsepower. The social engineer deals with man-power. Every man is a generator of energy—physical as well as psychic. The physical energy in every man is directed by his psychic energy. The psychic energy in man has three main directions of flow, viz towards sex, self and society. The sublimate of the psychic energy of man takes place by directing it into socially useful channels, its degradation by its flow into socially harmful ways, with inevitably destructive reactions on the agent.

The mind energy flowing in the direction of self maintenance and self improvement, and eugenic procreation is useful socially. as well as the surplus directly used for ends of social preservation and social improvement. By limitation of flow in the direction of sex and self a large amount of energy can be rendered available for social ends. Wars, riots, quarrels, and litigation are instances of mutually destructive use of human energy, while health, and education, employment and recreation and other self improvement and social welfare societies are instances of its constructive use.

Social engineering means harnessing human energy for constructive and creative ends, instead of allowing it to lie idle or to be misused in mutual cancellation. In almost every one we may discover some taste, and talent for some kind of social service and the problem of social engineering is to group men of mutually helpful tastes and talents and set them to work for the kind of social service for which they have the liking and capacity, and for which there may be need.

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Thus in every village, neighbourhood and city one can find several people who can be interested in the promotion of health, prevention of disease, and postponement of death, promotion of education of children, women and adults, prevention of ignorance and illiteracy, promotion of peace and prevention of discord, promotion of justice and righteousness and prevention of injustice and unrighteousness, promotion of useful employment and recreative enjoyment and prevention of unemployment and degenerative amusements. Some one is needed to induce these streamlets of socially serviceable energy to flow together effectively for promotion of social welfare.

The work of gathering together these rills of socially useful human energy can be done by progressive individuals starting and running associations according to their dominant bent, taste and talent for social service of some kind. Broadly speaking it is desirable for every town of three thousand and over, and every group of villages totalling 5000 or over, to have active unifying associations of the following kinds as I have hinted in my book on Social Efficiency.

1. A religious association, to counteract superstitious and narrowing sectarian tendencies, to seize upon the best in every system of religion and sect there off, and create mutual recognition, respect and tolerance. Such an association would stimulate sympathetic and comparative study of different religious systems, always emphasising that just as there is and can be only one kind of health for all races and regions, so psychic health for human beings is and can be only one though different systems have been devised in various times and climes, races and regions for attaining it, and that every system is worthy of respect only so far as it produces highest human nobility among its adherents. Such an association should stimulate various bodies to creat and conserve highest human ideals of character. Towards

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this unification and purification of ideals, a character development association might appeal more strongly to some ardent natures and they may work in that direction.

2. A University association, with a central educational Library, laboratory, Museum, and a common meeting centre for use of several associations for increasing special intellectual stimuli, and facilities and with this an educational association for recruiting and training an army of paid and honorary teachers, for diffusion of educational opportunity so as to achieve the ideal of universal maximum of education.

3. An economic association, for provision of food, shelter and clothing, for surveying, conserving and developing in the interests of human beings, the material resources as far as they can be developed by the well directed labour of the population,

4. A social reform association, to educate all in the code of justice as between classes and sexes, to do away with iniquitous marriage customs such as child marriages, unequal marriages, enfored widowhood, or ruinous systems of detileti or exchange of ceremonial presents etc, denial of education or property rights to women, and untouchability, and unfair treatment of depressed and suppressed classes in short to educate all to a reverence for and a fair treatment of all human units irrespective of age, sex, caste, class, creed or colour. A regulation of fairs, fasts and festivals, and domestic and national ceremonials so as to be productive of the greatest good at the minimum of cost.

5. A health association for promoting healthy habits, preventing and curing prevalent diseases, by natural means of hygienic mode of living or minimum use of drugs preferably local and local medical aid as far as possible, or importing of an improving element from outside.

6. An art association for the creation, conservation, accu-

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mulation and distribution of works of art and ways of innocent and healthy enjoyment.

7. A political association, for studying how to protect the community from antagonisms of interest within the community and outside it. Such an association may have an arbitration board for minimizing and settlement of internal differences, and send its representatives in a scheme of national defence. Such associations may also aim at training socially minded workers just as the Servants of India society or the Servants of the people society is doing and supplying socially minded trained hands for the conduct of municipal and local boards services in the true interests of the greatest good of the greatest number at the lowest cost, thus reducing the costliness of governmental machinery.

Such associations would provide opportunities for cultural contacts, and would through their surveys lead to intelligent nature contacts. They might thus aid in solving the problem of ample material production, of reducing unemployment, of creation of favourable opportunities and of environment for the discovery use and development of the available men of genius, about ten men out of every five thousand. Through these voluntary. associations we may be able to collect and harness socially available energy for the rational improvement of our country so low in vital. economic, political, educational, artistic and religious efficiency. Workers are wanted to work willingly, and systematicaly, in all these directions and great indeed will be their reward

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TULSI DAS'S RAMAYAN

(VIEWED FROM DIFFERENT ANGLES OF VISION AND ITS LITERARY STUDY JUSTIFIED).

BY

(Raj Bahadur Lamgora, M. A., L. L. B.,)

I

During recent years, specially ever since the 3rd centenary of our poet's death, his popularity among his own countrymen as well as among other nations is on the increase. In the recent publication, Linguistic survey of India, Sir George Grierson. estimating " his influence at the present day ", calls him " *One of the half-a-dozen writers of Asia* ". My aim in writing this series of articles is to show that even this estimate is partial, because Tulsi's Ramayan contains those universal elements of poetical merits as well as spiritual and moral ideas which certainly give its author a right to be numbered among those immortals, who belong to all the world, regardless of the limits of time or geographical boundaries. This is why I confine myself to the literary criticism of the book, taking into account only those universal elements of morality which know no division of country, race or creed. From this angle of vision, " looking back through the vista of centuries, we see his noble figure standing in its own pure light as *the guide and saviour of Hindustan* " as Sir George Grierson puts it. " Half a century ago ", says he " an old missionary said to me that no one could hope to understand the natives of Upper India, till he had mastered every line that Tulsi Das had written, I have *since learnt to know how right he was* ", Principal Sheshadri rightly appeals to the admirers of Tulsi to help the present revival of Tulsi Das in such a way as to win the appreciation of the people of other lands speaking other languages. Lala Lajpat Rai's famous book, Unhappy India, the swan song of the great patriot who lived and died for his mother country, quotes Professor Thomson of a British University at length to refute the filthy report of that American " drain-Inspector," concerning the want of culture of the Indian Masses. In support of his emphatic denial, the learned professor says that Tulsi's Ramayan, " *which is a singularly noble book* "

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is enacted almost in every village throughout Northern India in "an ecstatic fortnight of autumn". Thrils of joy, and interchanges of storm and calm of feelings that pass through the masses as scenes after scenes are enacted during Dashehra performances are so well known that a mere mention of them is sufficient to say that the professor is literally correct. It reminds us of what Mr. Grierson says in the introduction of his translation of the Ramayan: *"the book is in every one's hands, from the court to the cottage,* and is read and heard and appreciated alike by every class of the Hindu community, whether high or low, rich or poor, young or old".

I am therefore placing before the English knowing public what I wrote some years ago in the Madhuri of Lucknow for the benefit of my brethren who know Hindi only. I emphasise the importance of the literary study of the book particularly in order to avoid sectarian differances which sometimes keep us aloof from the book and its cultural influence, otherwise I myself am a humble devotee of Ram.

It is a proof of our denationalized mentality that though in reading Milton nobody in England even at the present day belittles the importance of the great Epic "organ voice of England" because there are astronomical mistakes or biological untruths or even historical anachronisms in his Works. We, "superior persons", instead of sucking the poetic, spiritual moral honey out of the lotus of Tulsi, try to tear into shreds its beautiful petals because he mentions a tailed Hanuman, a Kumbhkaran of Fabulous dimensions and so on and so forth.

II

Just before the 3rd centenary of the great poet, I tried to discuss the position of Tulsi Das in the world literature, in the last two articles contributed to the Prabha of Cawnpore. Therein I tried to prove that in the principles of literary and poetic composition, particularly in the artistic pattern of Ramayan (leaving out the introductory part of Balkand, and the last portion of Uttarkand, which are prologues and epilogues of the Work) lies the solution for the artistic difficulties of the present literary world. The Shakespearian ideal of "holding miror to nature" might have done an undoubted benefit to the literary world of Europe in helping it to do away with the artificial mechanism of poetic composition as well as the rigidity of the dogma-

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tic mortality of the middle ages, but it encouraged an idolatrous worship of undisciplined nature under the outwardly charming name of "Romanticism".

The logical consequences in the shape of the blood-red French revolution, the personification of "Nature, red with tooth and claws" in politics on the one hand, and on the other, the grim doctrine of the utterly selfish Economic-Man of John Stuart Mill in economics, culminating in the Malthusian doctrine of shooting an old man when he is no longer economically useful, though never meant by the great immortal Shakespeare, could not be avoided. The impersonality of Shakespearian poetry leaves us without a guide in the wilderness of thoughts, feelings passions, and ideals so conflicting that a man knows not his way out unless he has his own learning or culture or instinct to guide him.

There are some indications, but they are not definite and certain. The risks of loosing ones way are certainly there. Tulsi is present with us all along and though, with his true dramatic instinct he leaves the development of the plot to the actions and words of the personalities dealt with, just like the Greek chorus, he comes to us at important critical junctures and in brief comments helps us to find our way through critical complexities. But he does not there yield to the temptation of lengthy comments that make the reading of Bernard Shaw's dramas sometimes tedious. Moreover he has on the horizon of his stage two or three couples of spiritual personalities like Shiva and Parbati and Kagbhashund and Garud to unravel the mystries of spiritual play behind the external scenes of man and nature. We thus have an idea, not a mere guess of the Divinity that shapes "our ends" however "rough hewn" they may be by the finite humanity of our actions thoughts and ideals. How similar to Bernard Shaw's are the scenes of super-natural beings in the Ramayan, who are governing human affairs from behind the scene!

But then there is a danger of going to another extreme. Let us see how Tulsi avoids it. Certainly if the evils of the world and our difficulties are not depicted in art and if the poetic flight of imaginations carries us vertically so much above our mundane world, as to loose our touch with the kindly earth, we are not benefitted thereby. This is why we read Milton and Spencer only as duty, while we read "the native

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wood notes wild " of Shakespear as pleasure. This is why Tulsi avoids extremes and puts his ideals as "बरणौं रघुवर विमल यश, जो दायक फल चार" (I describe the pure life-story of Ram which will help you in gaining the fourfold reward). Not only Dharm (righteous duty) and Moksha (a sort of blissful Nirvan) can be attained thereby, but you can achieve success in this world of अर्थ (economic gain) and काम (fulfilment of desires). This is why I say that Tulsi has linked Heaven and Earth together (ज़मीन आसमान के कुलावे मिलाये हैं) Here Tulsi has succeeded in mingling together the ideals of Dramatic and Epic poetry in a way which even Milton and Spencer could not do. Nay, they even abandoned the efforts after attempting a scene or two. Shakespeare never consciously attempted it but to a certain extent he vaguely touches the threshold of the Divine in Hamlet, Tempest and elsewhere. In the mingling of the ideals of humanity too Tulsi has achieved wonderful success, and the Sannyasi's ideals of त्याग (giving up action or sacrifice) and the कर्म योग (philosophy of action) have been so beautifully linked that the whole book assumes the shape of the artistically poetic " iconography " of Lord Krishna's immortal discourse of Gita. In short ज्ञान (knowledge) भक्ति (Devotee) and निष्काम कर्म (selfless action) are there like the confluence of the three sacred rivers at Prayag. As regards the poetic pattern, while combining the analytic method of the novel and the directness of the drama, Tulsi avoids the prolixity of the one and the artificial narrow-ness of the structure of the other and solves the difficulty of our literary expression according to the best literary critics is the main cause of the uncertainly of modern literary ideal or its future aim.

Let me congratulate those universities who have given a place to Hindi literature in their courses of study. I thank the Nagri Pracharini Sabha of Benares, which has given a place to my humble literary criticism of a few lines of Ramayan in the 3rd of the memorial volumes of Tulsi's works issued on the occasion of the 3rd Centenary.

(a) But the present article is an attempt to meet a point raised by our revered Malvya Jee at the time of that aforesaid centenary. He said that *to study Ramayan as a pure piece of poetical composition is to degrade the position of the book.* Let me admit, at the very start, much more so becau.e personally I too agree with our great leader that

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Tulsi Das wanted to give us not mere poetry, but a book for which he claims.

कल युग तरन उपाय न कोई ।
राम भजन रामायण दोई ॥

(There is no other way to overcome the difficulties of this Iron age of Kali but the study of Ramayan and the singing of Ram's name and songs). But a great man's works can be studied from various view points. Because, as Tagore, has it, a poet is like a flute only, while the voice that comes through it in beautiful modulations is the voice of Eternity. According to the time and clime of interpretation people take various meanings out of it. Verily ;

"This little flute of a read, thou hast carreid over hills and dales, and hast breathed through it *melodies eternally new*. At the immortal touch of thy hands, my little heart loses its limits in joy and gives birth to utterances ineffable"—Gitanjali. Mahatama Ghandhi is considered the greatest man of the world, so far as spirituality is concerned. He also says:—

"Nothing elates as the music of Gita and the Ramayan of Tulsi Das". Is this testimoney not sufficient to prove that "the melodies" of Tulsi "are" even in the 20th centuary "eternally new?" In his 21 days fast he gave expression to his devotional attitude of faith in God's power and his own humility in the words of a song of Tulsi for no other words could adequately describe it.

(b) *As an essence of the Vedas and Shastras,* I do not know Sanskrit, but even a cursory view of an edition of Ramayan published by Babu Rang Bahadur Singh of Rae Bareli, placing the parallel passages of aforesaid books side by side with Tulsi's lines will satisfy any one as to how far our poet has succeeded in giving the essence thereof in a beautiful poetic form in Hindi. Tulsi's very aim was to give to the Hindi world the choicest thoughts of Sanskrit Literature.

(c) Political ideals

Our great and revered Malviya himself beautifuly reviewed the Ramayan in this light on the aforesaid occasion and pointed out that the surest basis of political freedom must be internal freedom. Let us live, like Tulsi, in Ram Raj mentally first. 'Is it not wonderful, said he;

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that Tulsi refers to no contemporary events, showing that he was verily living in Ram Raj' ? What a great ideal of real "Equality" is there that one and the same silken string of love binds Ram, not only with his family but with *Kol, Kirart, Bhil, Nishad, Vanars* and even *Vibhishan*, the younger brother of Ravan. This is the unity which can lift a nation and win for it a victory against even the wonderfully organised materialism of physical force arrayed against it. Each knew its place and contributed towards the great achievement. Even Lala Har Dayal in his article published in the Prabha maintains that Tulsi Das's Ramayan is the only book which he can call national in the past literature of Hindi.

(d) The uplift of the sub-merged classes.

While offering his tribute of faith, which he called his श्रद्धाञ्जलि (how beautifully put !) to the memory of the great poet, Swami Shradhanand appealed for the reception of the aforesaid classes in the same lovely embrace in which Ram received Nishad and other people of the forest named above. He related in detail the story of how his father even as a police sub-Inspector, *every evening read Ramayan* not privately for his own benifit but in villages to his little village audiences, when he was there in connection with investigation duties. In one such evening discourses, even a criminal was so touched that he confessed his crime of murder with tears in his eyes and though dissuaded by him not to make a confession which may cost him his life, he persisted in making the same and said, "It is better to bear the penalty of law than to go condemned spiritually to Hell." He thus supported his view that the book should be utilized in the uplifting of the criminal tribes and the Jail birds. 'The language is so simple so powerful and so beautiful, said he, 'that the effect is irresistible.'

(e) Satyagrah :—

Have you not seen the picture of Hanoman bound, standing before Ravan, so much in vogue during the days of the non-co-operation movement ?

Below Hanoman was printed the word "Satyagrahi" and the motto :—

मोहिं न कछु बांधे कर लाजा, कीन्ह चहौं निज प्रभु कर काजा ।

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Really such an ideal of sacrifice as knows no shame or self and stands in simple grandeur of sacrifice before the power of physical force is the foundation of this pure movement of Satyagrah.

(f) Hindu Imperial idealism.

Ram wins his victory over Bali and Ravan, but hands over their respective kingdoms to their respective younger brothers Suggriva and Bibhishan. Not the slightest trace of the policy of annexation is there. In the administration of Ayodhya and in the conferences at Chitrakut we have constant consultations of सचिव, मन्त्री (ministers) महाजन (Councellors of state) पञ्च (people of the assembly) and गुरु or पुरोधा (the spiritual guide of the state). But in studying the political side of Ramayan, we must remember that the book is not a treatise on politics, but a work of art, and hence we have suggestions and not details. The main cause of Ravan's failure is that in his court, honest and loyal ministers were powerless and he looked towards their frank advice with sheer contempt. This is why Malwant and Vibhishan leave him. While writing to-day, the 25th of December 1928 another analogy suggests itself to me and I must place it before my sympathetic readers. Owing to the unfortunate illness of our gracious Emperor a council of regency; as it were, is working in England in his place. In similiar situation at Ayodhya, in Ram's absence, the state affairs were managed by Bharat in consultation with Maharani Kaushalya, the spiritual guide Maharaj Bashishta and Sumanta the Prime-minister. How similiar are the arrangements? How refined, sincere and elevated are the discussions of various conferences at Chitrakut?

Even the recreations of the two camps of Ram and Ravana are so beautifully depicted that they empitomise the contrasted ideals. While Ram, reclining with cheerfully calm dignity of naturalness surrounded by people who love him and hence enter into the beautiful poetic discussion of the origin of the black spot in the disc of the moon, Ravan is taking part in the noisy carnival of wine and blisterous music similiar to the "carouse" in the state of Denmark as depicted in Hamlet. Who does not feel that there is "something rotten in the state" of Lanka.

(g) The Essence of Hindu Civilization.

At the very start of this series of articles, I have pointed out that my

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studies are mainly literary, but, as there is a danger of belittling the moral grandeour of the great book in such literary study as pointed out by our revered leader, Malviya Ji. I may be excused if I discuss the moral ideals of the book in detailed here. I choose the words of Rama himself, in which he puts these ideals in a nutshell to relieve the anxities of a sympathic ally Vibhishan, whose heart shook with fear and uncertainly when he saw Rama chariotless standing against the organised power of Ravan with all his equipments of war. Such a contrast indeed! Who shall meet with victory! Tagore paints at one place the blood-red picture of Western nationalism in his book (Nationalisation):—

"Have you not seen the commencement of the existence of this Nation, that the dread of it has been the one goblin-dread with which the whole world is trembling? Whenever there is a dark corner, there is the suspicion of its secret malevolence and people live in perpetual distrust of its back where it has no eyes. Every sound of a foot step, every rustle of movement in the neighbourhood, sends a thrill of terror all round. And this terror is the parent of all that is base in man's nature, clever his become matters of self—congratulation. Solemn pledges become a force: laughable for their very solemnty.....Its one wish is to trade on the feebleness of the rest of the world, like some insects that are bread in the paralysed flesh of its victims kept just enough alive to make them toothsome and nutritous",

He therefore calls the League of Nations a league of robbers unless and until it brings into action the libral professions so much advertised. Is it not a terrible description? Is the week certainly to go to the wall? Will humanity be forced to cry? :—

I found Him in the shining of the stars,
I marked Him in the flowering of his fields,
But in His ways with men I found Him not.

No, The law of action and reaction is as acurate in its working as the law of gravitation. Tagore therefore calls the European war, a war of retribution. For says he,

"In this war the death throes of the nation have commenced. Suddenly all its mechanisim going mad, it has begun the dance of furies, shattering its own limbs, scattering them into dust". But in the end he

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draws a hopeful conclusion and says:—

"And we can still cherish the hope that when power becomes ashamed to occupy its throne and is ready to make way for love, when the morning comes for cleansing the blood-stained steps of the nation along the highroad of humanity, we shall be called upon to bring our own vessel of sacred water (from Eastern spiritualism)—the water of worship—to sweeten the history of man into purity and with its sprinkling make the trampled dust of centuries blessed with fruitfulness".

The fears and doubts of Vibhishan were similiar, though not expressed in such details, and words that breathed confidence and hope were uttered by Ram who epitomised in them all the essentials of internal freedom which cannot but find its manifestations in the external freedom and victory, as evidenced by the establishment of Ram-Raj with the peace of love within and the peace of cordial alliances without its borders.

The signs are favourable and people are veering round to our viewpoint. The Leader of the 27th Dec. 1928, devotes its leading article to "Asia and Europe" and gives us therein extracts from the article of Prince *A Labanov Rostovsky*. How encouraging it is that the prince urges that Europe "must acknowledge whole-heartedly the *spiritual riches of Asia, not as a museum curiosity but as real living values to be absorbed into her own civilization.*" "There is no explanation but narrow-mindedness" as to why the great writers of the East should not be studied as generally as the Roman and Greek classics. It is with a similar hope of inviting the attention of the wide English-knowing literary world towards the writing of one who is even according to Sir George Grierson, "One of half a dozen great writers of Asia" that this series of articles has been begun. Why should we in solving literary, moral and spiritual problems foresake the contribution of the greatest continent which has supplied spiritual inspiration to the whole world.

Lord Ram says:—

सौरज धीर जाहि रथ चाका। सत्य शील दृढ़ ध्वजा पताका॥

(Hearken, friend, a conqueror has a different kind of chariot. *Manliness* and *courage* are his chariot wheels; *unflinching truthfulness*

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and gentleness his banners and standards, (N. B. The translation of this and other lines is adopted from Mr. Growse's translation, of course, with necessary modification).

What a grand ideal ! Be brave and manly but in marching forward have for your banners सत्य शील दृढ़. If a nation marches under such a flag, " the thrill of terror " will disappear and its civilizing influence will be accepted as readily as the peoples of the forest did in the case of Ram. We have become so much accustomed to flags with external signs that a flag bearing the motto, 'सत्य शील दृढ़' may not appeal to us. But if we are to give up the carnivorous habits of preying on weaker nations, we must take courage in both hands and abandon all symbols of lions, wolves, snakes and so on. If we want the kingdom of Heaven on Earth, i. e., Ram Raj, let us accept the flag, symbolizing the same. Though a humble literary student, *I venture to appeal to my own national leaders to reconsider the question of the national flag*. The three colours of the present national flag itself suggest division and separation and the spinning wheel too cannot serve us for all time. But this flag can serve us for ever and ever.

सत्य supplies an ideal to our mind and spirit and शील to our heart and this couple covers all that is best in human nature. But mark the adjective दृढ़. This means a firm resolve to keep the two qualities in proper balance. Let us not be fanatics for truth but have gentleness as well. The experience of world history tells us that much more blood-shed has taken place in the name of truth than for anything else. But then too much gentleness is also a defect" कबहुं सुधाइहु ते बड़दोषु *May I venture to appeal to Mahatma Gandhi to take a note of this couple of words and make his ideal not only* सत्याग्रह but सत्यशीलाग्रह. He will not then require the qualifying phrase " non-violent ", which is after all a negative word and dwindles into insignificance before the comprehensive word शील. Do you notice what a sublime ideal is placed before us by Tulsi Das ? If we require some external symbols for the flag, let us have the rose-colour for the word शील (the colour of the heart) and the white colour already universally recognized symbol of सत्य ।

बल विवेक दम परहित घोड़े । छमा दया समता रज जोड़े ॥

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(Strength, discretion, self-control and benevolence his horses, with mercy, charity, and equality (equanimity) to yoke them together.

The ideal contained in this and other lines is so comprehensive that a detailed study will require volumes and hence I confine my criticism to only a few ideas. We notice that in this ideal, strength, courage and manliness are not discarded but only modified and kept under control with the help of discretion, self-control and benevolence. A friend of mine put the whole thing very tersely "Mohammadanism emphasizes love of one's co-religionist, Christianity that of one's neighbour but it is our religion which puts so much stress on पर उपकार." I think, to a great extent he was right.

Now Europe prides so much on the trio of words: Liberty (स्वतन्त्रता) Equality (समता) and Fraternity (भ्रातृ भाव). You notice here that Tulsi also gives us a trio क्षमा, दया, समता. Let us see which is the better of the two. Now समता is common. But the whole organisation of Aryan society shows that it has had no faith in indiscriminate equality because God and nature never mean it. So long as differences in temperament, habits and attainments exist, division is natural and inevitable.

What country is there which knows no division? The essensial therefore is our feeling of basic oneness and not external equality. Even Lenin could not maintain his rigid equality for more than one year and had to legalize a sort of modified law of property, or else all initiative would have disappeared. Hindu socialism was therefore based on दान (Charity) as will be shown later. Let Brahmins give knowledge, Kshtriyas protection, Vaishyas money and Shudras service to society and a well balanced organisation you have, knit together by charity and love. No need then, of communistic doctrines of depriving others of their well earned money, and no fear of capitalism swallowing the product of poverty-ridden labour. It is why instead of Liberty we have क्षमा and दया. Ah! people forget that Liberty implies a previous state of bondage, to break which this word was chosen in France. A blood-red word meaning "Break this chain and that chain and so on." It has had its dance of furies. Labour trying to crush capital under its cover, and people cutting their rulers like grass with guillotines under its shadow! A terrible word indeed! Ram too never feared to shed blood when

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necessary, but was ready to treat those that had offended him with क्षमा. Then what should be our feeling and motive of action hose that lies below us. Surely not "liberty but दया. Poor "fraternity" is, according to Tagore, used in Europe to band people together as gangs of robbers. The significance of fraternity is moreover included in meaning of the word "समता" (equality) and a separate word for it is superflous. Maork one thing more and, I shall proceed further. All these words are included in the word शील and hence though they are given here by Tulsi as helps to yoke the horses or our feelings together, the flag bears only the words "सत्य शील दृढ़". If our relationship with others is governed by this comprehensive phrase, need of all artificial equality will disappear. Professor Habib of Aligarh wrote, sometime ago, on the basis of historian Albaruni's testimony, that owing to this linking together of love, the equality of Mohammadan society did not win that fascinating approval in India as it did in Persia and elsewhere.

ईश भजन सारथी सुजाना । बिरत चर्म सन्तोष कृपाना ॥

(Prayer to the Great Lord his unerring charioteer, continence his shield and contentment his sword).

Even just recently Mahatma Gandhi pointed out that lying is studied as an art in Europe. Why ? Simply because notwithstanding lip profession, people do not believe in God. Falsehood is the greatest blasphemy, and devotion to the Lord of Universe the surest guide.

Mad rush for wealth and power with its increasing thirst for more is opening the eyes of the world to the ideal of contentment wherein lies real happiness. But remember that it does not mean want of effort but simply receiving with gratefulness what "Sacred love" offers as reward for our endeavour.

दान परशु बुधि शक्ति प्रचंडा । बर बिज्ञान कठिन कोदंडा ॥

(Charity his axe, disciplined intuition his mighty spear, perfect science his stout bow).

दान will certainly kill enmity. Hindu socialism was based on it as shown above. Even a high-placed missionary sometimes ago wrote that even though charity is misguided, it is wonderful that in such a big country as India poverty needs no work-houses and widows, orphans, the

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blind and the decripit are supported without any law or compulsion. My appeal to my countrymen is therefore to reform and not to destroy. "Verily by giving away thou shalt get."

वर विज्ञान (Science), too has and must have a place in our civilization as the bow from whence all our gentle arrows are to be shot.

अमल अचल मन तोण समाना, संयम नियम शिलीमुख नाना।
कवच अभेद्य विप्र पद पूजा, यहि सम विजय उपाय न दूजा।
सखा धर्म मम अस रथ जाके, जीतन कहं न कतहुं रिपु ताके।

[His pure and constant soul stands for a quiver, his principles of personal purity and social righteousness for a sheaf of arrows and reverence to Brahmins is his impenetrable coat of mail. There is no equipment for victory that can be compared to this, nor is here any enemy, my friend, who can conquer the man who takes his stand on the chariot of Dharm (righteous duty)] I select only one idea for comment out of these lines. A modern Indian under the dazzling influence of Western ideals begins to attribute worship of Brahmannas to Tulsi. But with Ruskin I agree when he says that we should not transfer our narrowness to great men. Yes, you can differ, but pause before taking any rash view. Is there any nation who does not worship something or other? America worships the dollar. England worships talk and diplomacy much more even than armament, for what else does Parliament mean but a house of talk? Sir Fredrick Harrison confessed in his last book that men of Catholic views have no place in the British constitution. So did Lala Lajpat Rai complain in the *People* some years ago. What harm then, if we worship the ideal of grand selfless spirituality? The address given by the Gurukul of Kangri to either Lord Meston or Lord Hardinge (I do not distinctly remember which) put the matter tersely and after enumerating the, essential qualities of Brahmans described them as "Such servants of humanity, technically called Brahmins". Verily they forsake the world to follow the Lord. We are happy that even now Swami Dayanand Saraswati, Swami Ram Tirath, Swami Vivekanand and, last though not least, Mahatma Gandhi place the same ideal before the world and win our reverence for it. Earn money, build empires, and conquer and subdue nature by all means. Establish Parliamentary-Government, if you like, but, for God's sake, do not forget Bashist, Gautum,

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Kanad and their present prototypes, however inferior to them. Before picking holes in others coats, consider howmuch below your own Varna ideal you are. Be true Indians and not mere "half-baked Englishmen". Kangri Gurukula does even to-day produce such Indians and it is why it received the congratulations of Ramsay Macdonald, whose phrase : "half-baked Englishmen", I have borrowed from his speech in that institution. Even Lord Meston admitted that the Indian Educational ideal needs modification on the lines for which the institution stands.

(h) From the historical view-point:—

There is no doubt about the fact that Tulsi Das's Ramayan is not accepted as a book of history in the literal sense of the word. But from the real historic point of view, which does not care so much about the accuracy of dates and description, but places before us a vivid picture of the past, rebuilding it in our imagination for our inspiration and guidance, the book has had wonderful potency. This is why it has taken such an important part in the Hindu renaissance. Once a question was put to Duke of Wellington, that World's Victor's victor who combined statesmanship with military genius (a rare combination indeed!) as to how much history of England he had studied. "Only as much as can be learnt from the dramas of Shakespeare" was the reply. What more patriotic inspiration can one wish to have for England than is to be got in the Shakespearean historical dramas in particular and in others in general ? From this point of view, Ramayan accomplishes much that can be expected from any inspiring description of the past. Let us not quarrel too much over the questions, whether General Hanuman had a tail or not or whether Kumbh Karan's dimensions are correctly described. Let us leave these questions to the specialists of History and Biology, though only as a matter of suggestion, I will request my readers to study Bernard Shaw's drama, Back to Mathusellas and Canon Doyl's novel 'The Last World' *both based consciously on scientific imagination,* before hurriedly passing the judgment that all is mere fiction. Let us take a lesson from other peoples here. Who does not know that very few people believe in the literal truth of the Concrete Heaven and Hell described by Milton. The theory of spheres enveloping the Earth like shells of onion and producing a grand symphomy as they move in a dance round her is no longer accepted as good astronomy. Even

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Shakespeare's dramas are full of anachronisms and other inaccuracies, if we make an analytic scientific study thereof. But Paradise Lost is even now considered as elevating as before, and Hamlet holds the field as one of the finest productes of world's poetry even now. What are mere dates and descriptions of battles before such inspiring tales? It is from this view-point that even an extremist like Lala Hardayal greatfully acknowledges the National value of this immortal work. Nay, so for as I remember, he refused to part with this book in exchange for an Empire in the same spirit in which Carlyle refused to barter Shakespeare in exchange for worldly possessions however great.

(i) From the philosophical standpoint.

The book is unique even from this point of view. My friend Professor Mahajot Sahai of one of the best colleges of the Punjab university, who has proceeded to Europe to study more of western philosophy, is a great admirer of Tulsi, for he says that none has so beautifully enunciated the salient points of philosophy as our immortal Tulsi has done. Art and philosophy are beautifully wedded togther. For example he had on his lips the following stanze which in a gentle silvery tone he would go on singing,

जान सकहु ते जानहु निर्गुण सगुण स्वरूप।
मम हृद पंकज भृङ्ग इव बसहु राम नर रूप॥

He would say that there is no more convincing and beautiful enunciation of the conception of a personal God and His incarnation anywhere else. As regards the minute study of human feelings, this series of articles is itself an attempt to show that even the minutest details have not escaped the poet's accurate observation and delicate poetic expression.

(j) Conclusion.

The above discussion must have made it clear that I never hold that the Ramayan is merely a book of poetry which is to be studied from a literary point of view only. I whole-heartedly support our revered Malaviya Ji so for as he means that to get entangled in the intricacies of prosody and its techanilities of figures of speech etc. is a great mistake. But I do assert, on the other hand, with Ruskin that every great book should be critically studied "word by word, nay letter by letter," as I have already pointed out in the first article of this series published in April 1928. For it is only when a literary expert penetrates into the central thoughts as

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expressed by a word in its particular place in a piece of composition position, that we can differentiate between a genuine article and its imitation. We must remember that though we have a right to differ from a great writer it is our duty first to find out what he means and not what we wish him to mean. Then it must also not be forgotten that it is not every X, Y or Z who has a right to differ. The capital isolated "I" should not be allowed to prevail in season and out of season. This is why I appeal to and invite the literary world to come and suck out pure honey out of the flowers of Tulsi; and not only to taste its unequalled sweetness, but to use it as a remedy for our individual, social, national and even political ills. Tulsi belongs to the whole world and let us not hide his light in a hushel. Ruskin rightly says that it is better to know 10 pages of a great book with minuteness than to read the whole Liberary of the British Museum. It is in the hope that such a literary minute study will be encouraged thereby that I venture to analyse the literary beauties of Tulsi's lines. Correct appreciation and appraisement of every word is essential for the correct understanding of the author's meaning, for otherwise we are apt to be misled. "For" says Socrates to Crito "Dear Crito you must know that *to use words wrongly is not only a fault in itself, it also creates evil in the soul*". And do we not see what wrong conceptions are prevalent even concerning such important words as 'liberty,' 'slavery' and 'religion'! Western people have learnt the importance of literary study and draw inspiring conclusions from their study of Milton, Shakespeare and Goethe. Why should we not take a leaf out of their book and show to the world that Tulsi too is a rightful claiment to a place of honour in this literary Commonwealth which should know no limitations of time, space, colour, creed or race.

[*N. B.* It will be of interest, from the point of view of development of thought, to inform the readers that this article was, in its original shape finished on the 14th of January 1925, it was given its final shape in Hindi for publication in the Madhuri with the help of my co-worker Mr. Sehra sometime in 1926. in which year it appeared in that journel. I am giving the purport of the same with additions and alterations now during the Christmas of 1928.]

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THE RIDDLE OF LIFE

BY

PRINCESS KARADJA

THE purpose of our brief existence on earth is bound to elude us if we hold ego-centric views of life. The ultra-individualistic tendencies of our age have obscured our mental horizon and the world seems to be drifting towards the habits of the jungle. It is easy to detect the cause of this moral retrogression: the ideals of yesterday fail to grip the nations to-day. Food for adults is needed and no longer milk for babes!

Humanity has definitely rejected old Calvinistic conceptions: we no longer believe that the Creator elected certain individuals prior to birth, in order to bestow on them undeserved bliss, but permits the vast majority of His children to drift to hopeless perdition.

Modern thought claims *Justice* from the *Supreme*! The notion of posthumous honours heaped on sanctimonious souls, who have booked celestial thrones and have paid for them with meritorious deeds, fills us with weary disgust. We decline to be puppets, transferred after death to some ready-made Heaven for which we are in no way fitted. We claim to mould our own destiny and in despair we concoct freak-religions, and try to fill our empty souls with the offal of dead creeds.

All nations which lack spiritual vision are doomed to perish! How can men be expected to play a joyous part in the great cosmic drama if they fail to grasp the sublime plot?

The Truth is very simple: the object of life is *Not individual salvation but Universal Redemption.* We are not intended to be plucked like brands out of a fire but to assist in the execution of a vast scheme.

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Humanity forms an exceedingly complicated piece of machinery. What is the use of screws and bolts and knuts if they are not properly assembled? They are only fit to be scrapped! There is no such thing as "splendid isolation" for a cog-wheel! Harmonious co-operation is the secret of the Universe: the molecules and solar systems are linked together through definite laws of relationship.

Transgression of these Laws entails destruction.

The chief Law is *Love*. It is the great central pivot round which all things revolve. God granted us free-will and when our will is curbed and polarized so as to respond fully to the Divine Will, then we acquire "the glorious liberty of the children of God".

That is the true purpose of life!

We are meant to be pioneers, ever extending the boundaries of the Kingdom, the Kingdom of Peace and Truth and Righteousness, the Kingdom of perfect Joy.

We were never intended by providence to be detached units, fighting each other in a desperate struggle for daily bread or superfluous luxuries. The wealth of Rockfeller and the fame of Napoleon are inadequate assets for Eternity. Gold has no more intrinsic value than pebbles on the beach and if we waste our precious time in eager pursuit of evanescent things, then we shall ultimately join the vast army of spiritual paupers.

No caterpillar is intended to monopolize a whole cabbage to the detriment of its starving fellow-grubs; the purpose of its existence is to grow wings.

The key to the riddle of life is — *Evolution*!

This scientific fact has now obtained universal recognition. We look back and realise that man has ascended from primitive forms to his present stage of remarkable mental powers. If we attempt to look forward and up-

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ward, then we must notice with dismay, how very far we yet are from the final goal – *Christhood!*

Our growth has been lop-sided; intellectual development is far ahead of moral and spiritual attainments. Hence the terrible disharmony of our present civilization. Continual transgression of the command: "*Thou shalt Not kill!*" is bound to result in dire calamities. Entire nations will be swept away and modern capitals will share the fate of Troy and Carthage.

There can be no "War to end war"! Hatred can only vanish through love murmuring: "Lo, I am here!"

The whirlwind will disperse the chaff, but the wheat is indestructable and the field is slowly being prepared for a glorious crop.

This sad earth, the theatre of millenial defeats, will ultimately become a scene of Divine Victory. A race of *Super-men*, having permanent vehicles for the indwelling Christ-principle will emerge and will inhabit restored Eden.

And the "Voice of the Lord God" will once more be perceived in the ineffable silence.

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THE "RANGILA RASUL" EPISODE

Pt. Chamupati. M. A.

"Rangila Rasul" is now happily a past episode. If we have now chosen to dwell on it in brief, it is because the passions have now subsided, and a calm philosophic view can be taken of the unfortunate situation. Possibly a lesson may be derived from the whole course of events, which may have a happy reformative effect on our future history. We own we do sympathize in this affair with the Hindu. We think he is the aggrieved party. The last blow was struck by the Muhammadan. The so—called aggression in publishing that unhappy tract which gave its name to the whole affair was in our opinion no aggression. We place the case of the Hindu before the Muhammadan to examine it in the light not of the new act, which has been added to the I.P.C. as a result of his agitation, but in that of his own cool, now sobered, judgment. In the moment of excitement against Rajpal has he not done grave injustice to his own Prophet, who like all other Prophets and Saints should be criticism-proof? The latter stand on their own character. Any special pleading or fanatic agitation on the part of their followers to make them respectable in the eyes of the world, detracts from their merit instead of adding to it. Let us, however, recount the story, and leave it to the reader to form his own judgment.

"Rangila Rasul" was the name of a pamphlet published by Mahashaya Rajpal, a bookseller of Lahore. As the Government Advocate in the course of Mr. Rajpal's trial in the Lahore High Court, stated in the course of his elucidation of Sec. 153 A, I. P. C. which, he said, was applicable to this pamphlet, it was at worst a 'satire' on the household life of Muhammad. His polygamous marriages, the grave disparity between his

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ownage and those of his wives, his taking to wife the divorced consort of an adopted son who was disowned by him just on that occasion, his keeping concubines—these features of his life were made the subject of a little telling criticism in that booklet. The deplorable results of all these what the author thought were laxities in the life of the Prophet were pointed out and moralised upon. The life of the Prophet was in this respect shown to be full of lessons instead of being an example to other men. This in short was the substance of that now historic treatise which the Muslim in his super-sensitiveness came to regard—undeservedly, as we think—as his bugbear.

It was in May 1924 that this booklet first saw the light of day. In a few days the first edition was exhausted. The Muhammadans took no notice of it, as ere that they had been used to very strong criticism of their religion and its 'Holy Prophet.' To Mahatma Gandhi belongs the credit for giving the book an importance which it otherwise could never have acquired. In *Young India* for June 19, 1924 appeared an adverse note on it. This was made the basis of a resolution to condemn the book in the course of a meeting held at Lahore for some other purpose. Syed Habib who presided at this meeting was later summoned as a witness in the case instituted against M. Rajpal. He admitted that prior to the adoption under his presidency of the resolution referred to above he had no knowledge of the treatise in question. And Syed Habib is editor of a Muslim daily!

The case against M. Rajpal was filed the same month. It dragged on for about three years. The hearing which took place in three courts in succession was marked by no agitation at all among Muhammadans. The only demonstration which the latter made was on the occasion of the evidence of a Maulana of Delhi, who was expected to cite authorities from Islamic

literature itself in corroboration of the statements made in 'Rangila Rasul'. The initial court sentenced Rajpal to a year and a half's rigorous imprisonment and a fine of Rs 1000. The session court, to which appeal was made, reduced the period of imprisonment to six months. Revision was, however, accepted against this sentence too in the High Court, which acquitted the accused.

M. Rajpal is by nature peace-loving. In response to the very first protest against his book in the meeting we have refered to, he gave up his idea of bringing out a second edition. And now that even law entitled him to re-publish the book he refused to avail himself of the opportunity afforded by the judgment of the High Court, and came out with a declaration in the papers that he would publish 'Rangila Rasul' no more. Could meticulous care to respect Muhammadan feelings find more patent proof? It is for the reader now to see how this care has been rewarded by the advocates of the Muhammadan *Shara*, evoked ah! a little too late.

On June 3, 1927 was this High Court Judgment delivered. The Muhammadan press passed over the sentence, as it had previously passed over the whole hearing of the case in supreme indifferene. Some three weeks after, somebody appears to have thought of making the acquittal of Mahashaya Rajpal the occasion of a fiery agitation among Muhammadans. A deputation waited on His Excellency the Governor who in his reply expressed his deep concern about the Judgment in the 'Rangila Rasul' case. The step taken was obviously unstatesmanlike. The discussion in public, however dignified, of the merits of a High Court decision was on the part of the Governor an act on the face of it highly unconstitutional. A Muslim daily the next day demanded the resignation of the Judge who had made himself responsible for the acquitting

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order; it even questioned his *bona fides*. This cry was taken up in the Muhammadan press and on the Muhammadan platform. A wild campaign of an extremely incendiary propaganda was at once launched, which plunged the country in a wave of open incitement to lawlessness and broad daylight murders. *Fatwas* were pronounced, speeches were given, and articles were published condemning anybody, who insulted the Prophet, to death. A few extracts that we reproduce below from the utterances and writings of Muhammadan Maulanas will serve as a specimen of the wild fire-eating indulged in :—

"It is thus written in Shafa Qazi Ayas and the commentary on it, named Naim-ul-riyaz':— Khalifa Harun Rashid enquired from Hazrat Imam Malik (Peace be on him) about the punishment prescribed by the Muhammadan Law for an insult offered to the Prophet. Muhammad said that some Jurists of Iraq had given a *Fatwa* ordering that the culprit should be flogged. Hazrat Imam Malik got incensed as he heard of such a light punishment and in great wrath replied: "What is the use of living after the Prophet has been insulted." The words of the Imam are so impressive and full of such jealous love of religion that as I repeat these words again and again, I imagine, that Imam Malik (Peace be on him) himself with 'Rajpal rubbish' in his hands is addressing these very words to his Muslim followers in India. 'What is the use of living after the Prophet has been insulted.'" (Maulana Shabbir Ahmad Usmani of Deoband in the *Zamindar* for 4th August 1927,)

"Gentlemen! I am a political man. I am desirous of the liberty of India. Although well aware of the mischief of the Hindus and the machinations of Munje and Hardayal, I do not wish to sever off my connection with them. But today I wish to declare that after the insult of the Prophet no Hindu should expect any good from Muhammadans. On the other hand they should give up all hope of unity with us. I wish to make it clear to the Hindus that the Muhammadans cannot hear a single word against the Prophet. If the Hindus would ask for forgiveness, we shall never forgive them. I am sorry, we have

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not our own government. We are obliged to go to the Magistrate. Had there been an Islamic Government and the Islamic laws were in vogue, such an insolent and foul-mouthed person should have been put to death." (Maulana Hasrat Mohani, in the course of a speech at Cawnpore, quoted in the *Siyasat* dated 30th July 1927 p. 5.)

"There is no law in the English Code (to punish an insult offered to the Prophet) but the Muhammadens have one. '*Punishment for the insult of the Prophet is death.*'" (Hafiz Rahim-ud-din, in a speech at Dehli, quoted in the *Pratap* dated 30th August 1927.)

"Now the Muhammadens cannot bear to hear an insult (offered to Muhammad.) They have the courage to lay down their lives. If the Government will not make a prohibitory law in this respect, we shall obey the *Fatwa* of our own Ulema." (Mullah Zahid Qadir, Dehli speech quoted in the *Pratap* dated 30th August 1927)

"It is laid down in the *Quran* that death is the punishment of him who insults our Prophet. We need not ask the Government to make a law. *We should act upon our own Shariyat* (Muhammadan Law). *Kill him who insults your Prophet.* Unless you act thus these people will not refrain from indulging in insults." (Maulvi Said-ud-din, Calcutta, speech quoted in the *Pratap* dated 30th Augnst 1927.)

....."I wish that Hindus should hear my ultimatum and carry it to their brethren.....Where the Muhammadans meet others, they meet with frank hearts, but when they hate them, they fight their opponents with daggers. The time is coming when I shall ask all the Hindus of Amritsar to have a hand to hand fight with the Muhammadans. O Muhammadans! The Moharram is coming. We cannot tolerate any longer the insult of our Lord We are the last people who have been given the scripture. *Only we have the power to shake the foundation of Empires.*"

Appealing to the Muhammadans he said, "O, young Muhammadans! *Take a pledge, that you will always carry a lathi and a dagger with you and that you will kill the person who insults your Rasul just at the place and at the time (the insult is offered.)* Either the tongues of those who insult the Prophet should be cut out

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or you should yourselves have no ear to hear it. .....leave all differences of Shia and Sunni. Be united and fight with the third party. Instruct your sons to have lathies and daggers with them and to kill those who insult their religion." (Sayad Attaullah, Amritsar, speech quoted in the *Pratap* dated 5th July 1927 from the *Hindu Herald*.)

"This mass meeting of the Muhammadans requests the government to revise the judgment (in the Rangila Rasul case) and thus oblige the Muhammadans, otherwise the responsibility for the dangerous results would be theirs, because according to the Muhammadan law, insulting the Holy Prophet is so serious a crime that its punishment is death. Therefore if the Government, in fulfilment of its promise, has a regard for the religious sentiments of the Muhammadans, it is its duty to sentence Rajpal, author of 'Rangila Rasul' to death and at least compel his helper Justice Dalip Singh of High Court, Lahore to resign his post. .....The Government should make it clear to the Muhammadans, that it is ready to use its powers to have the religious feelings of the Muhammadans respected, or should declare its helplessness (in the matter) in which case the Muhammadans should themselves adopt some course according to their own *Shar'a (Muhammadan Law.)*" (Resolution of the Anjuman Khuddam-ud-din, Lahore, quoted in the *Pratap* dated 29th June 1927 from the *Inqlab* dated 28th June 1927.)

"Though Rajpal has promised to refrain from republishing his book yet the Muhammadans cannot forgive him. If he published the pamphlet again, I shall myself kill him." (Maulana Muhammad Ali, Dehli. Interview quoted in the *Siyasat* dated 10th August 1927.)

"The Muhammadans are raising their voice before the Government who is practically desirous of ignoring the religious susceptibilities of their Muslim subjects. To put confidence in the Government whose law professes to ensure for the safety of every religion but who in spite of that does not call to account the person who insults our Prophet and punishes the person who criticises the action of the man who decides that his action (that of Rajpal) is within law, is but vain and useless..... .....The Government has fully come to know of the religious spirit of the Muhammadans. They saw and heard the

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Rajpal book, but could do nothing. They only did what a depressed people would do. They knocked the door of the Government. They gave one more opportunity to the accused for insulting the Islam in the course of cross examination. The accused was sentenced to imprisonment. They became pleased and full of joy. This all meant that to them the punishment for the insult of the Friend of God and the Most Holy of the Prophets can be merely imprisonment and fine.

"The Indian Muhammadans reaped as they sowed. Now crying is of no avail. We are fully confident of the fact and say it with emphasis and without fear of contradiction that a Pathan of Afghanistan, a Persian or a Turk would not take the trouble to go to a petition. writer, a pleader or a barrister-at-law, but his first and foremost duty would have been to take to task the person who has published such nefarious literature and would thus give the proof of his love for his Prophet and his religious spirit.....
.....The class which was finding out Fatwas of Non-co-operation in the days of fight for Swaraj, saw and heard the Rajpal book and kept profound silence. Has not any one of them read the story of Kaab bin-Ashraf who abused the Prophet and was put to death. Does any Mujtahid of this class not know how a blind Muhammadan ran a dagger into the belly of his female slave, because she used to speah ill of the Prophet.

Alas! In the presence of such traditions no member of Jamiat-ul-ulema dared to give a Fatwa (a verdict) for the capital punishment of Rajpal. The Government could not have hanged the whole community. Only one or a few would have been punished with death or imprisonment or fine but that would have been a lesson to the others and there would have remained no more danger of such literature beingpublished.

When the Indian Ulemas are so afraid of the punishment of death, imprisonment or fine, what to say of the common Muhammadans. In the presence of such a religious spirit, what wonder if the learned judge like Dalip Singh does not think the literature which contains insults to the Prophet, in against law? What fear had he or the publisher.?

No amount of mourning on this state of the religious susceptibilities of the Muham- madans is (*Tabassum* of Meerut in the *Zamindar* dated 9th July 1927.")

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The Government saw this all and remained silent, till one ffine morning Mahashaya Rajpal, as he was standing in ffront of his shop, talking with two Arya Sanyasis, was made the victim of an attack by a stout and portly Musalman. The knife of the latter, aimed at his breast, just missed its mark. Instead of plunging into it, it pierced the front of the chest of Rajpal sideways. The ruffian dragged the Mahashaya iin, and should have made short work of him, had not one of tthe Sanyasis, viz. Swami Swatantrananda, whom the assassin iin his delusion appears to have taken for a cowardly mendicant tthat would fly the moment he became aware of the fatal design of the latter, rushed to Rajpal's rescue and by dint of his superior strength and absolutely un-perturbed presence of mind, rendered the assailant helpless in his own irresistible iron grip. For about a month M. Rajpal was an indoor patient in the Mayo Hospital, and the Muslim ruffian was sentenced to seven years' regorous.

A fortnight after this dastardly assault, a Sanyasi, Swami Satyananda, who is rightly looked upon as a saint, who injures none even in thought, and whom therefore, it is natural to persume, none will ever think of injuring—a living specimen of brotherly love and neighbourly kindness—was, while as he sat one afternoon at the same place, inquring after Rajpal's health in the hospital was made the target of a similar attempt on his non-Muslim life. The Swami had, after two years' seclusion in *Yoga*, come recently into the open and was the next day to begin his series of mellifluous sermons, which a religious-minded public was anxious to hear. The Swami's bewitching discourses of previous years still rang in the ears of the enraptured people. He never entered into controversies, and never made an adverse comment on the religious beliefs of others. He, therefore, could have given no offence to the susceptilitetes of any one.

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And yet he was murderously attacked by a Muhammadan ruffian. He received severe wounds near the ribs ; his spleen, which apparently was the part of the Swami's body aimed at by the assassin, barely escaped being ruptured. Two other Arya Samajists, who ran to catch hold of the ruffian, were also badly wounded. The latter, after a speedy trial, got fourteen years' rigorous.

A day later, Manak Chand, a poor sweet-meat hawker, was in another part of the city stabbed in the neck as he was going home alone in the night. He instantly fell dead. The assassin was this time, too, a Muhammadan who made confession in Court of his acquaintance with the former two culprits.

That the last three outrages were scenes in a single tragical drama requires no lengthy legal or logical demonstration to prove. The first two assaults were made on the same spot and under circumstances which point unmistakably to a single agency as their common source. That the third, too, may be traceable to the same origin is clear from the statement of the accused himself who admitted that his haunts are idential with those of his predecessors in prison. The rapidity with which these crimes succeeded each other points also to the same conclusion.

The late L. Lajpat Rai, in an article of his, drew up a list of the prominent Hindu victims after the martyrdom of Swami Shraddhananda, victims not of promiscuous assaults in riots but of studied outrages at the hands of single cold-blooded felons, and the tale, according to his rough enumeration, exceeded a dozen.

With very few exceptions, no prominent Muhammadan found fit to condemn these brutalities. The great majority seemed, on the contrary, to commend, if they did not in fact justify, them as a sequel to the publication of books derogatory to

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the honour of the Prophet. The opinion of the Maulanas may be gathered from their pronouncements, samples of which we have reproduced above, and which to the whole judicious-minded public appeared at the time to have given direct incitement to the violence that followed. What we are concerned with now is the bearing which Islam has on such outrageous ferocities. The award of the *Shara* on this point found ample emphasis in the fatwas of the *Maulanas*. The complaint of the Muhammadans was that their Prophet had been 'insulted.' And the whole community of the alleged detractor deserved dire punishment at their hands. According to *The Light*, an Ahmadiya fortnightly, 'Every Hindu, is a Rajpal, hence every Muslim *must be* an Abdul Rashid ! Queer logic ! Has not the Prophet been similarly 'insulted' in other countries and by men of other communities. Criticism from the historical and religious points of view of the lives of personages whom either history or religion or sometimes both honour, is a matter of every day occurrence. The verdict of history on the Prophet of Islam is anything but what the Muhammadan will eagerly sieze on in order to apply the flattering unction to his soul. The points on which 'Rangila Rasul' finds fault with him are *the* points in his character which no fair-minded historian can, if he is true to his function, either approve or connive at. How far after all can concession be made by a judicious writer to the imflammable intolerance of the Muhammadan fanatic ?

What has the Muslim world to say of the strictures made by members of the Muhammadan community itself on the sacred persons of other religions ? Are they a whit less severe ? Were members of other communities to launch a similar campaign of lawlessness and preach open violence as the only penalty for calumniators of their *Rishis* and saints, would peaceful civic existence be possible in any country ?

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Krishna and Christ are two of the greatest heroes of religiously minded humanity. They both claim millions among their blind and perfectly devoted followers. They are the most highly respected and notwithstanding the most vilely abused couple of sacred personages. And what the Muhammadan divine has to specially note is that among the greatest sinners against their apostolic sanctity are some of their Muslim detractors.

The supreme non-chalance exhibited by the devotees of these two *avatars* in the face of gross scandalization of what the former in their fondness regard as manifestations of the Divine Being Himself, should serve as a lesson to the Muslim world. It is neither law nor the brutal fanaticism of the *bhakta* that safeguards the honour of those who are truly great. It is their intrinsic greatness that makes them more and more genuinely popular as the days pass. Even those who begin with downright denunciation of them end by offering a tribute of genuine adoration at their feet. Religious communities have begun to look at the vilification of both their canons and canonised personages as a sure preliminary of their being finally adored among those who at present, as they think, in their ignorance revile them. Genuine churches look no more for their security in law ; physical force employed secretly or openly to defend the honour of a sacred person is today abhorrent to true religious sentiment. A universally accepted principle of civic behaviour appears to be that sacred as the memory of a deceased Seer, or Saint, or Prophet may be, the life of a living human being, however degenerate and morally worthless, is far more sacred. The latter you have to save, the former will take care of itself. This is modern religion The ancient religion of India goes a step further. According to the Veda inviolate sanctity attaches to the life not only of a man, but also of animals.

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In the Atharva Veda whole humanity is taught to hold out the following salubrious threat to a possible criminal :—

In case thou killest our cow, our horse, our man, with a bullet do we pierce thee, so that thou mayst not be the killer of heroes.

Vedic love extends the sense of mutual relationship among whole mankind, nay among a whole human and animal world. All life has, as far as it may be feasible, to be protected, while injury to the highest and most useful species of living beings is a crime. When will Islam be conscious, that the most unpardonable sacrilige that angers God beyond reconciliation is violence done to man, to that man too who has blasphemed a god, or what matters less, a prophet of God ?

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SHIVA RATRI.

(T. L. Vaswani.)

SHIVA RATRI! The night sacred to Shiva. And the devotees of Shiva are asked to keep awake the whole night. A dark night this. Astronomically to keep awake on this night is to have special opportunities to study the star, Sirius. Yoga-tara is its name in the ancient scriptures. A significant name. The star of yoga! Does not the Lord tell us in the Gita that the yogi keeps awake in the dark of the night? The yogi keeps awake and is richly blessed with illumination.

One such yogi kept awake almost a century ago,–on the memorable Shivaratri night of 1838. Dayananda was then a boy of 14. And as a boy he rejoiced in the *Kathas* of Shiva. In 1838 on the Shivaratri night Dayananda followed his father to a Shiva-temple and kept fast and waked up the whole

night. His father fell asleep in a short time. Other worshipers, too, went to sleep outside the temple. Alone Dayananda kept awake !

Thoughts upon thoughts crowded in upon his mind. Blessed they who keep awake ! That night Dayananda heard the very voice of the Atman:— Arise ! and go in search of the great Solution ! He renounced his home. He wandered in quest of the Eternal Shiva, the One God beyond all the gods. Dayananda became a *fakir* in the service of Truth, in the service of his People.

" Arise ! Awake !" is the message of the Shivaratri night. How many will listen to this ancient message ? How many will shake off the slumber of the senses and awake to realities of the life that is life indeed, – the Life in the Spirit, – the life of love, the life of service that asks for no reward but only the desireless Desire to place actions and aspirations as an offering at the lotus-feet of the Lord of Love ?

Our life with all its accumulations and gains of power and riches is poor, for lack of love. In the heart of Rishi Dayananda was love for God and love for the poor and down-trodden. And without such love we may not hope to build a new nation. Meetings and speeches will not help us. Knowledge itself without *tapasya* and love is empty. Young men ! they are waiting for you, the peasants, the village-folk, the poor and lowly ! Go to them with love in your hearts, and in the service of love attain to the *Immortal.*

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CONTEMPORARY THOUGHT REVIEWED.

THE TWO MIMAMSAS.

SINCE the time of Shankar the two Mimamsas have been regarded as entirely independent of each other. The followers of Shankar look upon them even as two antagonistic schools of thought. It was Rishi Dayananda who emphasised the inter-related and even inter-dependent character of the six orthodox schools of Indian philosophy. It is a significant sign of the times that philosophic study, as it progresses, follows the line of thought suggested by Rishi Dayananda. Umesha Chandra Bhattacharjee finds the cleavage between the two Mimamsas to have taken place only lately after Shankar. Writes he in *The Indian Historical Quarterly:*—

It seems futile, therefore, to attempt to establish the mutual independence of the two Mimamsas; and an attempt to establish the chronological priority of the Vedanta is not likely to attain more success. It may be equally difficult to prove that the Purva Mimamsa was prior in time. As a matter of fact, the question of priority in time is insignificant in this case; for, it is doubtful if all the *sutras* of either of these systems were really composed by the same hand. They are the property of a school; and it seems that the *sutras* assumed their present form after a process of growth for an appreciable length of time during which addition and alteration must have taken place. And so, the chronological priority of either of existing systems of *sutras* is difficult to determine.

Of course, there must have been a beginning; but so far as that is concerned, it seems that the system of ideas which has assumed the name of Purva Mimamsa, had an earlier start than the other system. This, indeed, can be asserted with some amount of certainty. For, germs of these ideas are found in the Brahmanas themselves; and the

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priority of *karma* as a cult in the life of the Aryan people who owned the Vedas, is also beyond dispute. It is but a natural corollary of this that an attempt to interpret and understand this prior cult preceded the attempt to explain the subsequent cult. The Purva Mimamsa ideas, therefore, in their nascent form at any rate, must have preceded the Uttara Mimamsa ideas. And this relation has not been disputed by any Indian authority.

From the way in which the relation between the two Mimamsas was generally understood by Indian writers, its logical priority is beyond doubt. Even Appaya Diksita who is anxious to establish the independence of the Vedanta, does not dispute the appellation of *prathama* (prior)given by Shankara and all others to the Mimamsa.

Not only was the Mimamsa logically antecedent to the Vedant, but for long ages past, it was conceived as but a part of the same science (*sastra*) of which the Vedant brought up the rear. And as such, the Mimamsa was regarded as prior in time also. The two Mimamsas separated by gradual differentiation from each other, like two boughs of a tree branching off from the same trunk. They were not born among distinct circles of thinkers, like unrelated neighbours in different homes: but they originally grew up as limbs of the same organism.

And, besides, the separation between them is more complete in the later phases of the Shankara school, of which Appaya is a representative, than in any other school. And those also who have separated the philosophical theories of the Vedanta from the Vedanta as a philosophico-religious system, look upon the Mimamsa as something alien to the Vedanta. But however much it may be desirable from the standpoint of pure philosophy, historically it is inaccurate. Neither the two branches of *sruti* nor the two Mimamsas began their life in mutual antagonism. Antagonism crept in between them in later times and they separated like quarrelling brothers; but they arose out of the same origin.

THE AGE OF THE EARTH.

The People in its publication for Feb. 23. 1929 summarises the presidential address of Lala Sain Das to the Indian Chemical Society, Lahore Branch, read at the

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Society's annual meeting held on the 22nd of February. In it we read inter alia:-

It was perhaps Lord Kelvin who for the first time in 1862 pointed out that the amount of time required for geological history was to be measured in millions and not in thousands of years. His calculations rested on (1) the internal heat and rate of cooling of the earth, (2) the tidal retardation of the earth's rotation and (3) the origin and age of the sun's heat. Applying Fourier's theory of the thermal conducti vity, Lord Kelvin concluded that the limit to the antiquity of our planet must be placed within some such period of past time as one hundred million years. The argument from tidal retardation proceeds on the admitted fact that owing to the friction of the tide wave the rotation of the earth is retarded and is therefore much slower now than it must have been at one time. Lord Kelvin contended that had our globe been of higher antiquity than hundred million years, the centrifugal force due to the more repid rotation must have given the planet a very much greater polar based on the age of the sun's heat and is confessedly less to be relied upon than the two previous ones. It proceeds on the calculation as to the amount of heat which would be available by the falling together of masses from spaces which give rise by their impact to our sun. The deta on which this argument rests cannot be expected to give reliable results. This explains why Lord Kelvin was not quite consistent in his conclusions. He was more inclined in the beginning to accept the higher figure of hundred million years but later on reviewing his argument he expressed himself in favour of more strictly limiting geological time than he had at first been disposed to do. He insists that the time was more than 20 and less than 40 millions of years and probably much nearer 20 than 40.

Geologists protested that such a restricted period was insufficient for the evolution of geological history and that therefore there must be some flaw in the premises on which the arguments of Lord Kelvin were based.

In course of time, great doubts have however arisen among the physicists themselves about the validity of the evidence upon which these conclusions are based. Prof. George Darwin R. S. Woodward, Rev. Maxwell Close, Prof. John Perry have all in turn protested against the

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physical arguments. The last mentioned physicist is perhaps most emphatic in his protest. He thus expresses himself with regard to the relative claims of the physicists and geologists:

"To sum up, we can find no published record of any lower maximum age of life on the earth, as calculated by physicists than 400 millions of years. From the three physical arguments Lord Kelvin's higher limits are 1,000, 400 and 500 million years. I have shown that we have reasons for believing that the age, from all these, may be very considerably underestimated. It is to be observed that if we exclude everything but the arguments from mere physics, the probable age of life on the earth is much less than any of the above estimates; but if the palæontologists have good reasons for demanding much greater times, I see nothing from the physicists' point of view which denies them four times the greatest of these estimates."

A fresh line of argument has been supplied by the remarkable discoveries in radio-activity.

It was, I believe, the French physicist Becquerel who in 1896 made the remarkable discovery that Uranium salts and minerals give out invisible rays which are capable of penetrating blackpaper and of revealing their existence by their effect on a photographic plate wrapped within it. This epoch-making observation of Becquerel was followed up be Mme. Curie, whose work led ultimately to the discovery of radium, and other rare radio-active elements. In 1903 Professor Soddy and the late Sir William Ramsay proved the generation of Helium from a Radium preparation that was originally quite free from the gas. This announcement led ultimately to the discovery of a long succession of similar transformations each accompanied by the explosive liberation of energy. It was found for example that after three atoms of helium have been discharged in the line of descent from uranium, redium is reached. This in turn decays and a state equilibrium is established in which the amount newly generated and the amount lost by decay become equal. Ultimately when eight atoms of helium have been expelled the genesis of unstable derived elements comes to end and a stable inert end-product is left which is chemically identical with lead. A given quantity of uranium is thus slowly destroyed and helium and lead being stable are gradually accumulated. It is this last fact which enables us to utilize the discoveries of radioactivity in measu-

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ring the geological time. Theoretically it should be possible to use the generation of either helium or lead for measuring this time but in practice lead is preferred to helium because it is a solid and is therefore less liable to escape than helium which is a gas, and which therefore partly escapes from the mineral during the period which elapses since its crystallization. From the known rate of production of helium from uranium, it can easily be calculated that a million grams of uranium give rise to 1/7400 of a gram of lead every year. Thus if we know by analysis the percentage of uranium in a mineral and that of the uranium-lead which has accumulated within it then the time required for the accumulation can be easly calculated. This gives roughly the principle of the method which has been used to calculate the geological age of many radio-active minerals, including some of those which are believed to have crystallized about the beginning of the earth's history. Considering, however, the fact that even before the oldest known igneous rocks of any of the continents ascended from the earth's depths there were sediments already formed at the surface in vast thicknesses, and that these in turn must have been derived from the denudation of still older igneous rocks of which no trace remains, we must add at least the length of an era to the greatest age determined from radio-active minerals. Calculations based on the above methods have led geologists to conclude that the age of the earth is not likely to be less than 1,600 million years.

Professor H. N. Russel has made an attempt to find an upper limit also to the age of the earth. He proceeds on the assumption that all the lead of igneous rocks was of radio-active origin and comes to the conclusion that the age of our globe can not exceed three thousand million years. As, however, some of the lead in rocks may be ordinary lead and not lead generated from uranium and as the radio-active elements may have existed in the sun and must have therefore generated lead before the earth was born we should accept this age to be nearer 16 hundred million years than 3 thousand million years.

According to the most recent authorities in Geology, "The direct geological methods that have been devised for measuring geological time are of two kinds. The first attempts to apply a time-scale to the sedi-

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mentary rocks, and is historically the earliest to be developed. The second, originally suggested by Halley, but independently discovered and worked out by Professor J. Joly, deals with the accumulation of salt in the oceans. Each method is of the hour-glass type. The one is concerned with sands, muds, and other sediments, carried away from the lands mechanically; the other with the material removed by the rivers in solution." None of these methods can, however, be capable of providing exact results because there seems to be no reason to assume that the deposition of solids in the strata of the earth crust or of salt in the oceans took place at a uniform rate. The results obtained by these methods work out about 330 million years. If then the present rates are five times greater than the average, the geological time must be of the order of 15 hundred million years.

To sum up different calculations about the age of the earth in a schedule:

(*a*) From the eccentriciy of the orbit of Mercury between 1,000 and 5,000 million years.

(*b*) From the tidal theory of the origin of the Moon less than 5,000 million years.

(*c*) From the journey of the Solar System from the Milky Way between 2,000 and 3,000 million years.

(*d*) From the average quantities of lead and radio-active elements in the rocks of the earth's crust—less than 3,000 million years.

(*e*) From the oldest analysed radio-active minerals—more than 1,400 million years.

(*f*) From the accumulation of salt in the oceans—more than n x 330 million years (where n is a multiple such as 5).

(*g*) From the thickness of the geological formations—incalculable.

(*h*) From the conception of cycles and revolutions in the earth's history—over 1'400 million years.

All the evidence is thus consistently in harmony with the conclusion that the age of the earth is between 16 hundred and 3 thousand million years. If, however, an estimate based upon the journey of the Solar System from the Milky Way be relied upon the range would be narrowed down to 16 hundred and 2 thousand million years. What a

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close approximation to the ancient Hindu view which placed the figure at 2;000 million years !

THE WORLD: ITS BEGINNING AND END

The President continues :—

The latest pronouncement on this subject is perhaps the one made by Sir James Jean in his first Henry Herbert Wills lecture at Bristol on October 30, 1928 :

Solar uranium, which, as we have already seen, must have been born in the sun, can scarcely have been born out of the synthesis of lighter elements, and so must have originated out of the disintegration of heavier elements. The position with respect to solar uranium is precisely analogous to that we have already reached in respect of terrestrial radium, but there is the outstanding difference that we know the ancestry of terrestrial radium, whereas we do not know that of solar uranium. But ancestry there must be so that we are led directly to the conjecture that the sun must have contained, and presumably must still contain, atoms of atomic weight greater than that of uranium ; astronomical evidence leads independently to the same conclusion. We are led to contemplate terrestrial uranium merely as the present generation of an ancestry that extends we know not how far back. The complete series of chemical elements contains elements of greater atomic weight than uranium, but all such have, to the best of our knowledge, vanished from the earth, as uranium also is destined to do in time. ... ...

He sums up his views about the end of the universe in the following words :—

Thus, the transformation, 'mass-radiation,' occurs everywhere, and the reverse transformation nowhere. There can be no creation of matter out of radiation, and no reconstruction of radio-active atoms which have been once broken up. The fabric of the universe whithers, crumbles, and dissolves with age and no restoration or reconstruction is possible. The second law of thermo-dynamics compels the material universe to move ever in the same direction along the same road, a road which ends only in death and annihilation. ... ...

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The end of this road is more easily discerned than its beginning. The atoms which are now annihilating themselves to provide the light and heat of the stars clearly cannot have existed as atoms from all time; they must have begun to exist at some time not infinitely remote, and this leads us to contemplate a difinite event, or series of events, or continuous process of creation of matter. If we want a naturalistic interpretation of this creation, we may imagine radiant energy of any wavelength less than $1.3 \times 10-13$ cm. being poured into empty space; such radiation might conceivably crystallise into electrons and protons, and finally form atoms. If we want a concrete picture, we may think of the finger of God agitating the ether. We may avoid this sort of crude imagery by insisting on space, time and matter being treated together and inseparable as a single system, so that it becomes meaningless to speak of space and time as existing at all before matter existed. Such a view is consonant not only with ancient metaphysical theories, but also with the modern theory of relativity. The universe becomes a finite picture whose dimensions are a certain amount of space and a certain amount of time; the protons and electrons are the streaks of paint which define the picture against its space-time background. Travelling as far back in time as we can bring us not to the creation of the picture but to its edge, and the origin of the picture lies as much outside the picture as the artist is outside his canvas. On this view, discussing the creation of the universe in terms of time and space is like trying to discover the artist and the action of painting by going to the edge of the picture. This brings us very near to those philosophical systems which regard the universe as a thought in the mind of its creator, and so reduce all discussion of material creation to futility.

Both these points of view are impregnable, but so also is that of the plain man who, recognising that it is impossible for the human mind to comprehend the full plan of the universe, decides that his own efforts shall stop this side of the creation of matter.

Professor James Jeans thus though supporting the Hindu view regarding the end is not quite definite about his views regarding the beginning of our Universe. Mr. Charles Johnston, a retired British Indian civilian finds however enough in modern science to justify completely the generalizations arrived at by ancient Hindus, says he :

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One of the masters of radio-activity, Frederick Soddy, following out the speculations of Joly, has dared to suggest that the pent-up radio-active forces in the earth will one day fuse the whole mass and turn it into incandescent gas. According to Joly, there is no evidence that this has not already occurred more than once, nor any assurance that it will not recur. The accumulation of thermal energy within a world containing elements undergoing atomic disintegration during the 'geological age' must alternate with a state of things which might be termed the 'incandescent age.' This periodic cycle of changes must continue until the elements in question have disintegrated—that is, over a period which radio-active measurements indicate is of the order of tens or hundreds of thousands & millions of years. Thus, says Soddy, in cosmical time geological age and incandescent age alternate as night and day. And this brings us straight back to the days and nights of Brahma, in ancient Aryan science.

Similarly another western writer who styles himself as a "Modern in Search of Truth" thus expresses himself in *The Century* of May, 1928:

As to their ideas of Creation and the nature of the Universe the Hindu begins, like every true scientist, with the facts of man's actual experience. What is the process of creation going on around us? A seed becomes a plant, grows to a certain point, dies, and breaks up into a seed again. It undergoes a period of rest (or as the Hindus say, a period of very fine unmanifested action) beneath the ground, and once more comes forth and becomes a plant—grows, dies, and again completes the circle. So with animals, so with men, so with rivers, mountains, great planets, and even planetary systems: everything is proceeding in these circles. The raindrop is drawn up in vapour from the ocean, changes into snow, descends upon mountains, changes again into water, and rolls back as a great river into the mother ocean. ... ...

Evolution is perfectly true, say the Hindus, but it is not complete without the complementary theory of involution. Progression in an eternal straight line is mathematically impossible. More than that, it is contrary to the facts of our known experience—which facts all point to the cycle theory. So the Hindus—their philosophers of 4,000 years ago—have the honour of out-sciencing science in their logical analysis of the

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universe. And their conclusion is that there is no such thing as any primal "creation" any more than there can be any such thing as final destruction. Thus they antedated the law of conservation of energy by which not a foot-pound can be added to or subtracted from the ever-constant sum-total. Creation means simply manifestation, the coming forth of a new mode of something already in existence: destruction means going back to the fine causes. And thus life and all these phenomena are eternal, in the form of a flux.

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THE WORLD OF BOOKS.

Humanist Sermons. *Edited by Curtis W. Reese. Published by the Open Court Publishing Company, Chicago. Price* Rs *2. 50.*

In this book are collected eighteen sermons by eighteen ministers, 'used in the regular course of parish preaching.' A common feature that characterises them all is a spirit of dissatisfaction with the present outlook in religion. The Editor has in his preface very succincty brought out the essential points of contrast between the Humanistic view-point and what is known to be the general philosophic attitude of religions and anti-religious systems. We make no apology for giving long extracts :—

Negatively stated :

(1) Humanism is not Materialism. Materialism is the doctrine that "the happenings of nature are to be explained in terms of the locomotion of material." It is properly contrasted with Animism. It is mechanistic, not spiritistic. It belongs to the pre-electron period. While the mechanistic hypothesis of Materialism has served a useful purpose in scientific experimentation, it is now regarded by competent physicists as an inadequate hypothesis; and in the realm of psychology and

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sociology Materialism breaks down utterly. Humanism holds the organic, not the mechanistic or materialistic view of life.

(2) Humanism is not Positivism. Positivism as a religion is an artificial system which substitutes the "worship of Humanity" (past present, and future) for the "worship of God,"—"the immortality of influence" for the "immortality of the soul," etc.

Humanism, on the other hand, holds that the "Humanity" of positivism is an abstraction having no concrete counterpart in objective reality, and that most "influence" far from being immortal is highly transitory. To Humanism "worship" means the reverential attitude towards all that is wonderful in persons and throughout all life; a wistful, hopeful, expectant attitude of mind; not abject homage to either "Humanity" or "God."

As to immortality, the Humanist shifts the emphasis from *longevity* to *quality*. But Humanism encourages research in the realm of the spirit. In his "Studies in Humanism" Schiller devotes a chapter to the most sympathetic yet critical discussion of "Psychic Research."

(3) Humanism is not Rationalism. Historically, the rationalist belongs in the group with the intellectualist, idealist, absolutist, not with the realist, pragmatist, behaviorist, humanist. "Reason" is Rationalism's God, just as "Humanity" is Positivism's God. Humanism finds neither absolute "Reason" nor "reason" as a faculty of the mind. But it finds intelligence as a function of organisms in various stages of development. To Humanism, dependence on the "Reason" is as fallacious as dependence on the "Bible" or the "Pope." Humanism's dependence is on intelligence enriched by the experience of the years; but it knows that intelligence is not an infallible source of either knowledge or wise conduct. Rationalism is dogmatic; Humanism is experimental.

(4) Humanism is not Atheism. Atheism is properly used as a *denial* of God. It is not properly used as a denial of a personal transcendent God. It is not properly used to describe monistic and immanent views of God. If and when the Humanists deny the existence of a personal transcendent God, they are not Atheists any more than was Spinoza or Emerson. But, as a matter of fact, the Humanist attitude towards the idea of God is *not that of denial* at all; it is that of *inquiry*. The

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Humanist is questful : but if the quest be found fruitless he will still have his basic religion intact, viz., the human effort to live an abundant life.

While the foregoing theories *as such* are not to be identified with Humanism *as such*, it should nevertheless be clearly understood that a Humanist might hold more or less tentatively any one of these theories, just as he might so hold any one of many theological theories. In its basic nature Humanism short-circuits cosmological theories and lays supreme emphasis upon certain human attitudes which may or may not be enhanced by cosmologies.

This is a negative characterisation of the Humanist creed. What follows is a positive statement.

Positively stated :

1. Humanism is the conviction that human life is of supreme worth; and consequently must be treated as an end, not as a means. This is the basal article of the faith of Humanism. So jealous is the Humanist of human worth that he insists on regarding it as inherent and not derived from a super world of any sort. Human worth is as native to human life as are finely equipped organisms, delicately balanced impulses, and spiritual urges. In fact, human worth is constituted of these and needs no extraneous addition to make it valid. The Humanist insists that human worth is intrinsic to human nature ; and that its derivation is of an evolutionary character and is one with organic derivation.

(1) Man is not to be treated as a means to the glory of God. The Westminster catechism said, "The chief end of man is to glorify God, and to enjoy him forever." This is typical of orthodox theologies. The glory of God is primary ; man is secondary. The result is that today in most religious circles man is thought of as only an instrument in the hands of God. The "event" likewise is said to be in the hands of God.

(2) Man is not to be treated as a means to cosmic ends. Whatever purposes, if any, the cosmos is working out man is not to be regarded as a means for their realization. If the cosmos moves toward some far-off divine event, it is to be hoped that man's self-realization, man's expansion, man's enrichment and ennoblement will contribute somewhat to that event. But since man cannot or at least does not know

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what that event is, or what ends the cosmos favors he cannot and should not order his ways for the attainment of any ends other than human development. To fix attention on cosmic ends is to weaken one's grasp on the human situation.

(3) Man is not to be treated as a means to a moral order. Morals grow out of human situations and are binding in virtue of their human meaning. Morals are means to human ends, not ends in themselves. Moral law, like natural law, is a descriptive term, not an objective entity. The sense of ought, the feeling of responsibility, and the likes are products and instruments of the emotional life of man, not authorities to be imposed upon man. Humanism takes evolution seriously and finds in creative synthesis an explanation of moral and spiritual matters as well as of physical and biological matters.

(4) Man is not to be treated as a means to a world order. Economic, political, and social matters are means to the ends of human life, not human life means to their ends. Here Humanism touches vitally the whole social system. Governments, mechanism of production and distribution, arrangements for economic exchange, all social and economic and political arrangements whatsoever are to be tested by their contribution to human life and are to stand or fall by the verdict. Every element of the social, political, and economic order must be constantly re-examined, and altered, or obliterated on the basis of its ministry to human needs.

Nothing in the realm of business or industry or the state is to be regarded as sacred save as it gives itself to the development of human life.

(5) Moreover, *a* man is not to be treated as a means to *any other man*. Mutuality no doubt plays its part, but mutuality is itself a means to personal values. No man may use any other man for his own selfish purposes. Eliciting the best that is in others is no doubt mutually helpful, but each is to act towards the other so as to enhance personal quality, neither being merely a means to the other. The good of each must become the concern of all. This is a hard saying, but it is the heart of any gospel that hopes to save mankind. I point you not to an easy way but to a hard way.

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As to the interdependence of Man and the Cosmos,

Humanism is fully aware that human development is conditioned by the cosmic situation; but it holds that within certain limits human intelligence is regulative of cosmic situations for human ends. Somehow and to some extent the cosmic situation *conditions* but does not *regulate* human development. Somehow and to some extent human intelligence *regulates* but does not *condition* cosmic situations.

The Humanist is anxious that the conditions of earthly human life may be bettered.

He feels that personal and social values should speed ahead. He takes seriously the persent woeful condition of the spirit of man, and finds no compensation in unfolding cosmic purposes. He finds no cosmic compensation for the dead scattered on a thousand battlefields, none for the living dead in a million homes, none for the esthetically famished that multiply the world over. These burden him greatly; and the burden is made greater by a sense of human responsibility. Most of the ills that beset the human body, most of the terrors that frighten the human spirit, most of the plagues that lay barren the earth are amenable to human control. And they have not been controlled chiefly because man, not understanding his own power, has fallen in slumber upon the bosom of the eternal. Every hair that is prematurely gray, every clod that falls too soon upon the casket of the dead, every unnecessary sorrow that darkens a human brow, weighs upon the conscience of the enlightened man.

The future of Man lies in his own hands.

The Humanist does not want to wait for the slow processes of nature. He believes that man may speed up the processes of nature, that desired results may quickly follow the application of human intelligence to concrete problems, that a decade of intelligence may right the wrongs of centuries, that one generation motivated by good will and directed by intelligence could achieve results that would enrich countless generations yet to be born. The fortunes of the world are not in the lap of the gods, but in the hands of man.

Young India. *By Lala Lajpat Rai. Published by the Servants of the People Society, Lahore. Price Rs. 3.*

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Lala Laj pat Rai calls this writing of his 'A History and an Interpretation of the Nationalist Movement from Within.' It was originally written in 1915. Two editions of it were in quick succession published in America. A third, containing a foreword by Col. Wedgewood was soon printed in England. This, perhaps, was the beginning of that personal friendship between the two workers for liberty in their respective spheres, of which we have since known so much through correspondence that passed between them and part of which appeared in the Indian press. Intended mainly for outsiders, this book begins with a reference to India's past, and even for such plain facts as that India was a political entity—one united whole—in the time of Asoka and Chandra Gupta, the author has been at pains to cite authorities. Conditions under Muhammadan rule are next briefly noticed. A chapter is devoted to condemnation of the absolutely immoral methods resorted to by the British 'empire-builders' for the acquisition of the Indian 'dependency.' For authorities for his denunciation, the author refers the reader to Mill and Wilson's 'History of British India,' Torren's 'Empire in Asia', Burke's 'Impeachment of Warren Hastings', Wilson's 'Sword and Ledger', and Bell's 'Annexation of the Punjab.' For the edification of Indians, a word on their own moral and social weaknesses, which made the work of the unscrupulous usurper so easy, may not have been amiss here. It is our firm belief that it is not so much the superior wickedness of the enemy that lays low the victim, as certain serious foibles in the character of the victim himself. Even in the eyes of the foreigner the estimate of the situation would have become more just, if the other, from the Indian point of view dark, side of the picture had also been shown. In his account of the mutiny,

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Lalaji apportions blame for outrages very evenly. Then begins the theme proper of the book. The inception of the Congress and the history of the ebb and flow of the nationalist movement are portrayed with a vividness and clarity which one who has been in the struggle itself could alone have imparted it. It was Lalaji's incarceration, which first effaced all theoretical differences of moderate and extremist in the nationalist life of India, and made Indian liberty the united demand of all Indian patriots. It was that grim incident too which made the Bangalee extremists desperate, and gave rise to the violent revolutionary phases in the national struggle of India. The lazy methods of the Congress, employed till 1915 when the book was written, come in for just castigation. To bring his description of the national movement up to date Lalaji had made up his mind to write a second volume, of which a definite promise is made in this brochure, and which, if he had been spared to write in should have been an unfailing source of enlightenment both in India and abroad, just as this volume has been. Lalaji wielded a forceful pen, and gave something of his own inextinguishable fire of love of liberty and justice to whatever he wrote. You hear the mighty ring of his powerful and effective voice emanating from the printed pages of this sincerely and fearlessly written volume. The writer carries you with himself and makes out an unassailable case for his mother-country.

मृत्यु और परलोक. *By Sri Narayana Swami. Published by M. Rajpal, Sarsvati Ashrama, Lahore. Price Rs.* 1 *as.* 2

Sri Narayana Swami's purpose in writing this book is to console the hearts of bereaved relatives after the death of a kinsman. The relation between the soul and the body is very clearly brought out, and the condition of the soul after death has been lucidly indicated on the authority of the *Shastras*.

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The doctrines of the Spiritists and Theosophists have been refuted with the aid both of reason and quotations from books bearing on these hypotheses. The style of the book is that of a story in which a continued *satsanga* presided over by a Yogi who possesses esoteric knowledge is related as arranged and dialogues that take place in the course of it are reproduced. The book is eminently fitted for *katha* on occasions such as those of death, etc. For general enlightenment, too, it will be found of much use.

Wisdom of the Rishis. *By Pt. Gurudatta Vidyarthi. Published by M. Rajpal, Sarsvati Ashrama, Lahore. Price Rs. 2. as. 8.*

In the Arya Samajic literature in English the works of Pandit Gurudatta occupy the highest place. His exposition of a few of the Upanisads found a publisher in America, who spontaneously brought out an edition of the tracts. His "Terminology of the Vedas" found place in the syllabus of an English university. M. Rajpal is to be congratulated for bringing out a new edition of the book. Swami Vedananda Tirtha, the editor of this impression, has given the papers and discourses included in it a new arrangement, dividing the collection into four parts, viz. Vedic, Commentary on Upanishads, Philosophical and Critical. We are sure M. Rajpal's venture will meet with hearty appreciation at the hands of the English-reading public.

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EDITORIAL REFLECTIONS

THE ORIGIN OF MAN

Dr. Austin H. clark, the famous biologist of the Smithsonian Institution, announces in *The Quarterly Review of Biology* his opinion that the appearance of man on earth is not the result of evolution. Evolution there has been, but the process has been confined within certain wellmarked species. Thebroader groups into which animals may be classified appeared in the beginning in their present forms, which have undergone variations simply in details. This announcement has caused a sensation in evolutionist cricles, so that some scientists do not yet find it possible to believe that such revolutionary views have actually found expression. *The Literary Digest* gives the following *resume* of Dr. Clark's opinion :—

Man is not cousin to the ape; he is an " accident " an "abnormality," to all intents and purposes a product of special creation, announces Dr. Austin H. Clark, noted biologist of the Smithsonan Institution. The statement detonated through the press like the explosion of a bomb, and brother scientists sprang to the defence of the accepted theory of evolution with denunciations of Dr. Clark's evidences as so much "rubbish," "absurd", and "distressingly vague." But Dr. John Roach Straton, pastor of Calvary Beptist Church, New York, arch Fundamentalist and foe of the theory of evolution, on the other hand, is "glad to hear a responsible man speak the truth," and believes the time for it is "most opportune." However, Dr. Clark does not discard the theory of evolution; he modifies it. Instead of evolution by a process of gradual developments, he believes it has come about by a series of jumps from one major form of life to another. He expresses his views in *The Quarterly Review of Biology*, a publicetion which has a limited circulation in scientific cireles. "So far as concerns the major groups of animals," he says, "the creationists seem to have the better of the argument. There is not the slightest evidence

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that any one of the major groups arose from any other. Each is a special animal-complex related more closely to all the rest and appearning therefore, as a special and distinct creation". According to Dr. Clark's belief, "man appeared in the Pliocene age, just preceding the ice age. He appeared suddenly and in substantially the same form as he is in to-day. There is not the slightest evidence of his existence before that time. He appeared able to walk, able to think, and able to defend himself." Dr. Clark holds that there are no missing links. "missing links," he says, "are misinterpretations."

HINDU RENAISSANCE

Mr. Ramananda Chatterjee presided at the Surat session of the Hindu Mahasabha, held in the middle of March. His presidential address, from cover to cover a remarkable utterance, begins with a vindication of the position of nationalists who have preserved their connection with what are called communalist bodies. He rightly observes that just as nationalism is of two kinds, viz. one which seeks to safe guard and promote the interests of one's country without jeopardising those of others, and another of a vicious type whose motto is, 'my motherland, whether right or wrong', so, too, communalism is of two kinds, viz. one that aims at furthering the welfare of one's community as a part of the broader whole, nation, and another which runs counter to the dictates of nationalism of the healthy sort. It is communalism of the former variety which Sriyut Chatterjee favours.

It is undoubtedly true that all over the world every man owes a duty to the nation to which he belongs. But in addition to that duty, he has his duty to the family he belongs to, and the religious community or other section or class to which he belongs. Even in countries which are inhabited almost entirely by people professing a single religion, it is found that those who belong to different sects of that religion, such as Roman Catholic, Anglican, Baptist, etc., try to promote the welfare of the particular sects to which they belong. This they do without

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neglecting their duties as citizens or as members of a household. That is to say, they belong to particuler political parties, particular religious sects and particular families, and do their duties to all. Some may belong also to trade unions, learned societies, chambers of commerce, etc, and do their duties as such. Nobody contends in thoso countries that there is any necessary antagonism between a man's duties to the nation and his daties to smaller groups. Even the greatest of statesmen in those countries may belong to these smaller groups, and many have actually so belonged. No charge of communalism in a bad sense is brought against them. Similarly in India the charge of communalism cannot justly be borught against Ananda Mohan Bose, President of the Sadharan Brahmo Samaj and also of the Indian National Congress, against Lajpat Rai, President of the Hindu Mahasabha and also of the Indian National Congress, or agaist Madan Mohan Malaviya, President of the Indian National Cangress and also of the Hindu Mahasabha. What is true of them is true also of nationalist Hindu Sabhaites of lesser note. They all try to change the various Hindu bodies into compact bricks for the Indian national edifice, instead of allowing them to remain like loose dust or shapeless mud, not fit to build palaces with.

He finds fault with the Hindu Mahasabha not because of its over-greediness to usurp the rights of other communities of which he finds no trace, whether in the aims of the sabha or in the methods it has adopted to achieve those aims, but because of its shyness, which in some cases has amounted to carelessness, to emphasise properly even the legitimate rights of the Hindus. In its fear of arousing opposition the Mahasabha has in some instances neglected to do its duty by the Hindus. The President, a Bengalee, cites examples from his own province.

And, so far as my knowledge goes, it has not been as active in certain political matters as it could justifiably have been. Whether this has been due to forbearance or some other causes, I do not know. I will give an example.

The qualification of electors for the Council of State, for example, are not the same for Muhammadans and non-Muhammadans. A person can

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become an elector for the Council of state if he was in the 'previous year' assessed, in Bengal, on an income of not less than Rs. 12,000 in the case of non-Muhammadans and Rs. 6,000 in the case of Muhammadans; and in Bihar and Orissa on an income of not less than Rs. 12,800 in the case of Non-Muhammadans and Rs. 6,400 in the case of Muhammadans. A non-Muhammadan in Bengal becomes an elector if he pays land revenue amounting to not less than Rs. 7,500 in the Burdwan and Presidency Divisions and not less thad Rs. 5,000 in the Dacca, Rajshahi or Chittagang Divisions, but a Muhammdan becomes an elector everywhere in Bengal if he pays land revenue amounting only to not less then Rs 600. In Bihar and Orissa, a non-Muhammadan can become an elector if he pays land- revenue amounting to not less than Rs. 1,200; but a Muhammadan obtains the same right by paying not less than Rs, 750 as land revenue. Thus do political and civic human values differ in some provinces in the estimation of Government according to the creed one professes, a Muhammadan being *ipso facto* held to be better qualified to exercise the right of citizensship than a non-Muhammadan. The Hindu Mahasabha may rightly protest against such deliberate efforts to depress the Hindus.

Shuddhi is thought to be the greatest eyesore of the Muslim. Mr. Chatterjee at first assumes for a moment that the Hindus have in the past been a non-proselytising community and that today they have adopted this new course of procedure in their church. Their numbers are manifestly dwindling and in imitation of Christianity and Islam they think that they will not be able to hold their own in the present world of struggle and competition, unless they take better care of their numerical strength. What is there to prevent their assuming at this new juncture a new outlook on religions and communal life. Muslims and Christians, instead of getting enraged, should by this change of attitude in a sister community feelflattered. The new attitude, if good, has every thing to commend it. If bad, it should first he given up by Muslims and Christians themselves. A severe process of *Prayashclitta* is also needed in the latter case to atone for

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their past crime, in which these missionary communities have persevered for centuries. Says Chatterjee :—

Imitation is the sincerest form of flattery, and if the Hindus become proselytizers like the followers of Semitic faiths, the latter ought to feel flattered.

Mr. Ramananda, like all true students of history, holds that the Hindus have since the beginning of time been a proselytizing community. The Buddhists are a section of Hindus and though today they may, as a community, have given up their missionary activities, in the past they were not at all standstill, nor even stay-at-home. The Brahmo Samaj and the Arya Samaja have, since their very inception, been busy extending their fold even among non-Hindus. Even before the birth of these two societies the movement of *Shuddhi* was a normal, though silently operative, process of the religious life of the orthodox Hindus. President Chatterjee cites examples of this unobserved, though steadily active, process.

The evidence of history also testifies to the Hinduization of many Indian and non-Indian tribes, etc, Innumerable Huns, Scythians, Parthians and others who made inroads into India centuries ago, were absorbed by the great Hindu community and were sometimes assigned all but the highest place in the Hindu social organization.

Coming down to more recent times but to a period anterior to the inauguration of the *Shuddhi* movement, one finds decisive proofs of Hinduization in the Census Reports of various provinces and years. I will make only a few brief extracts from one of them. It is stated in the Census of India Report, 1911, Vol. i, p. 121 :—

"An aboriginal tribe in an environment where Hindu influences are strong comes gradually and half-consciously to adopt Hindus ideas and prejudices, to take part in Hindu festivals, to attend at Hindu temples and to pay a certain amount of homage to Brahmans. Some degraded members of the priestly caste, or perhaps some Vaishnava Gosain in search of a livelihood, becomes their spiritual guide ; and as time goes

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on, the difference between them and their Hindu neighbours, in respect of their social customs and outward neligious observances, becemes less and less marked, until at last they are regarded by themselves and their neighbours as regular Hindus. The change takes place so slowly and insidiously that no one is conscious of it. There is no formal abandonment of one ritual for another. Sometimes it happens that a tribe is thus divided into two sections, the one Hinduized and the other still Animistic. In such cases open proselytization often takes place amongst the unregenerate."

Further information on this question of the Hinduization of the non-Aryan or casteless tribes is to be found in Sir Alfred Lyall's Essay on Missionary and non-Missionary Religions; Risley's Tribes and Castes of Bengal, Vol. i. page xv; Assam Census Report for 1891, Val. i, pages 83 and 84; and Bengal Census Report for 1901, page 152.

As regards the re-conversion of Christians and Muhammadans, the same Census Report from which I have already made an extract, says:

"It appears that here and there small communities of Christian and Muhammadan converts have drifted back into Hinduism. The Urap and Varap Agris of the Thana district of Bomby are said to have reverted to Hinduism from Christianity rather less than a century ago. The kirpal Bhandaris of the same district forcibly converted to Christianity by the Portuguese, but were afterwards acceptsd back into Hinduism. Regarding the Matia Kunbis and Sheikhadas of Baroda, the local Superintendent writes that they became Muhammadans about three centuries ago, but have gradually abandoned their Muhammadan practices, and many of them were recently admitted into the Vaishnava sects of Ramanand and Swami Narayan.

"Another indication of the awakening of Hinduism and the tendency of errant sects to return to the main fold is found in the fact reported by the Punjab Superintendent that certain Panchpiriyas in that Province have substituted a purely Hindu combination (Bhairon, Siva, Parbati, Gunga and Sitala) for the five Muhammadan saints ordinarily worshipped by this sect." Pp. 121-2.

The influence of the Hindu community has been mostly cultural. Almost the whole continent of Asia owes its

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religions to Hindu inspiration. Even those communities whose formal creed differs from the Hindu formulae of religious faith have not been able to resist the cultural dominance of this once dynamic people.

"The Mundas and Hos of Chota Nagpur return a larger proportion of persons claiming to be Hindus than they did ten years ago,..." P. 122.

And this work the ancient Hindus did in a pre-eminent degree. The result is that, though at present it is only in the island of Bali that there still exists an archaic form of Hinduism and in Siam there is Buddhism yet among the modern peoples of Java and other India-colonised islands and in the Moslem countries of Further India, there are glorious remains of Indian arts. The sculptures relate to scenes from the Ramayana, the Mahabharta and the Jataka stories. The literature extent in Java and Bali was of Hindu influence and relates to the Sanskrit epics and Puranas. The dramatic performances and dances are of Hindu origin. The culture is still Hindu. The names of many places and persons are Indian. Mr. K. T. Paul, the well-known Indian Christian, writes in his book on "The British Connection with India," page 38 :—

"In this connection it is very interesting to note that a fellow-passenger of mine on this boat, a Javanese, who is a very good Mohammedan, bears the name of Sastravidagdha (learned in the Sastras) ! While the religion of practically the whole of his nation is Islam, he tells me that the literature studied is still Ramayana and Mahabharata, and that a recent production of high merit is on Agastya."

In some parts of the Malay Archipelago Mussalman mullahs are called *pandita*, and in Moslem Annam they are called *achar*, that is to say *acharya*.

The Javanese and some other neighbouring islanders believe that the stories of the Ramayana and the Mahabharata had their scenes in their countries. I cannot dwell at length here on the absorbing topic of Indian colonial culture and civilization in Further India and in the Indian Archipelago. But a few more facts may be mentioned.

"The first record we have of a king Indo-China bearing a Pallava name is from the fourth century of the Christian era when a Pallava

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Brahman by the name of Kaundinya came from the old Faunan, the name of which was later changed to Champa. This Kaundinya assumed the surname of Varman, which was the official Pallava title, and it is from him that the later Hindu-Chinese rulers in this portion of the peninsula traced their descent." A History of the Orient, by Steiger, Beyer and Benitez, p. 109.

The sage Agastya is believed traditionally to have been the greatest coloniser of the Indian Archipelago. The Empire of Sri-Vijaya or Sri-Vishaya in Sumatra became such a great seat of learning that students from India went there to sit at the feet of a great Buddhist scholar and preceptor of the name of Dharmapala. A recently discovered ancient manuscript in Nepal pictures and tells how Sri-Jnana Dipankara, the greatest Indian teacher in Tibet, who went there from East Bengal, visited Dharmpala in Sumatra and became his disciple. Numerous Sanskrit inscriptions in South Indian and Devanagari scripts have been discovered in Indo-China and the Indian Archipelago.

The cultural enterprise of the Hindus in the Philippine Islands is not generally known. Hence I mention here the following facts from "A Cyclopedia of Education," edited by Paul Monroe, Ph. D. Professor of the History of Education, Teachers College, Columbia University, Vol. IV, p. 674 :—

"The Filipinos were not wholly illiterate before the arrival of their Spanish conquerors. The influence of the civilization of India had extended to Malaysia and modified the culture of the primitive forest-dwelling and sea-going Malays. Syllabic systems of writing were in use in the Philippines. Chirino (*Relacion de las Islas Filipnas*, 1604) states, 'So given are these islanders to reading and writing that there is hardly a man and much less a woman, that does not read and write in letters peculiar to the Island of Manila.' "They write upon canes or the leaves of a palm, using for a pen a point of iron.' These syllabaries passed quickly out of use among the peoples Christianized by the Spanish, and no actual examples have come down to us, though the form of the syllabaries has been preserved as used by Bisaya, Tagalog, Pangasinan, and Lokano. Similar syllabic forms of writing are still employed by the uncivilized Mangyan of Mindoro Island and the Tagbanwa of Palawan.

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In A Histoey of the Orient, mentioned before, a facsimile is given on page 123 of one of the two old syllabic scripts of Indian origin still surviving among the Filipinos. It is to be noted that among the ancient Filipinos who came under Hindu influence women were not less but probably more given to reading than men ; which shows that Hindu infiuence there did not make for the inferiority and subjection of woman.

There are various other kinds of evidence of Hindu infiuence in the Philippines. In recognition of this historical fact, the facade of the new Legislative Building at Manila bears the figure of Manu, with three other figures, symbolizing the debt of the Philippine people to India. A photographic reproduction of this facade is given on page 388 of "*A History of the Orient.*

In spite of the destructive march of Muhammadan conquest and propaganda, Hindu influeuce is traceable in Arabian lands, in Persia and in Afghanistan. The sand-buried cities and villages in Central Asian deserts are yielding proofs of Hinduization in those ancient centres of population, now depopulated. Tibet, China, Korea and Japan were greatly indebted to India for their religion, literature and arts. In Japan there are still found paintings and sculptures with Devanagari names upon them. In China and Tibet there are still numerous original Sanskrit and Pali mss., and Tibetan and Chinese translations of books in those languages. The work of Indianization was done so earnestly, lovingly and for such a long period there that the Poet Rabindranath Tagore has said : 'In China is found a race entirely different from the Hindus,—in features, language and manners. But I felt such a deep sense of community with them as I have found impossible towards many people of India itself." In my travels in Japan, whenever I marvelled at the deep patience, self-control, and æsthetic sense of the people even in their daily life, they have again and again told me that the inspiration of these virtues came mostly from India through the medium of Buddhism. But that inspiration is to-day all but extinct at its source in India itself...These lands (outside India) are places of pilgrimage to modern Indians, because the eternal true expression of India's character can be found in these lands only."

Recently we have all read of the participation of Brahman priests at the coronation of the King of Cambodia, though he is not a Hindu.

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Similarly in the independent Buddhist Kingdom of Siam, some "Brahmans are in charge of the ceremonies at the time of the coronation; and the chief of the Brahmans must go to Benares to fetch water from the Ganges for the *abhisheka-snana*, the annointmentbath of His Siamese Majesty." the Siamese language is not Indian, but the alphabet is Indian, as also the religion and culture. The dynastic name of the king, Rama, his personal name, Prajadhipaka, and the names of many others, such as Balabhadra, Vajrayudha, etc...are Indian. "The name of towns are reminscent of India; Ayodhya, Lavapuri, Nagara-Svarga Vishnu-loka, Sukhodaya, Vrajapuri, etc." New words are coined in Siam from Sanskrit. The Railway Traffic Superintendent is called Rathacharana-Pratyaksha. An Officer of the irrigation department bears the official title Vari-Simadhyaksha. Aeroplanes are called Akasha-yana. In fact, Hindus can feel so much at home in Siam with the Siamese, that, as Professor Suniti Kumar Chatterjee writes, "even the humble Bhojpuriyas, Brahmans and others, who are found in their thousands in Siam serving as *darwans* or watchmen and bearers and sometimes working as petty merchants and dairy men, who are the typically intensely orthodox Hindus of northern India, told us that they felt themselves very happy (as far as their exile's life permitted them) in the land where the King was a descendant of Sri Ramachandraji, where the Ramayana was honoured and sung, and where the paople were worshippers of Buddha Bhagwan, the ninth avatar of Narayan-ji."

REINCARNATION IN CELTIC TRADITIONS

The following extracts from the writings of authors who are authorities on the subject have been made by D. Jeffrey Williams in the pages of *The Theosophist* to show that celts believed in Reincarnation:

In Greek mythology as in Irish, the conception of re-birth proves to be a dominant factor of the same religious system in which Elysium is likewise an essential feature.[1]

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1. Alfred Nutt, quoted by Evans Weniz: *The Fairy Faith in Celtic Countries.*

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Among the Celts prevailed the Pythagorean doctrine that the souls of men are immortal, and that after a fixed number of years they began a new life by putting on a new body. 1

In particular they (the Druids) wish to inculcate this idea, that souls do not die, but pass from one body to another. 2

... ... The idea of re-birth which forms part of half a dozen existing Irish sagas, was perfectly familiar to the Gael.

In Ireland I found two districts where the re-birth doctrine had not been wholly forgotten... ... ... A highly educated Irishman now living in California tells me of his own knowledge that there was a popular belief among many of Irish people throughout Ireland that Charles Parnell, their great champion in modern times, was the reincarnation of one of the old Gaelic heroes.

... ... Belief in reincarnation was very common among old Cornish people. 4

Every writer (on the Druids) admits that the doctrine of *Abred*, or reincarnation, is one of the chief features of Druidism. 5

To-day the old Celtic, and once widespread, doctrine of reincarnation is a living faith again with diverse minds in Ireland. 6

Re-birth in Welsh Triads.[7]

Three Cycles of Existence there are: The Cycle of Infinity (Ceu. Gant): the Cycle of Felicity (Gwynfyd); and the Cycle of Evolution in Matter (Abred), through which man has traversed, arriving at the stage of humanity.

Animals originated in the lowest point of existence ... ... They rise in their various gradations up to man ... ... Animals apprcach this stage (of humanity) in propertion as they are gentle and

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1. Diodorus (first century, B.C.) lib, V, cap. 28, 6.
2. Julius Caesar: *History of the Galic Wars.*
3. Dr. Douglas Hyde: *Literary History of Ireland.*
4. Evans Wenzt: *The Fairy Faith in Celtic Countries.*
5. Encyclopædia Cambrensis (WELSH)
6. W. P. Ryan: *The Celt and the Cosmos.*
7. Taken from *Barddas.*

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harmless in their dispositions ... ... It is unlawful to kill an animal, as it is unlawful to kill a man, save in self-defence.

Living beings, having been led up through a succession of animal existences ... ... arrive at the stage of humanity, where good (spirit) and evil (matter) are so equally balanced that liberty of choice is possible and the will becomes free, rendering man accountable for all his actions, he having developed the power to ally himself with the higher or the lower.

Three stages of existence of animated beings: That of Potentiality in the lower stages through Matter; that of Liberty of Choice in the stage of humanity; and that of Love in the next stsge of Gwynfyd (Cosmic Consciousness).

Three necessities to which all living beings are subject: A beginning in the world of matter (Abred); evolution through reincarnation; and consummation in the cycle of felicity. Compare with the Buddhist saying: "There is not a grain of dust that now is but will not one day enter into Nirvana.")

Three neccessities of reincarnation: To collect the properties of all matter; to gather knowledge of all things; and to acquire power to overcome evil;[1] for without this traversing of all states of existence no from of life can obtain perfection.

Three indispensable conditions to fullness of knowledge: Evolution through the lower stages of existence; progression in the stage of Felicity; and the memory of all in Eternity.

Three things essential to reincarnation: Transgression of law, for it could not be otherwise; escape through liberation from all evil (matter) and adversity; and the increase of life and spirituality by a final escape from the bondage of matter.

Three things make rebirth necessary for man: his nonendeavor to obtain Knowledge; his non-attachment to Good (Spirit); and his clinging to Evil (Matter).

Three great advantages of the human stage: The balance of good (spiritual nature) and evil (material nature), whence comparison;

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1. (evil : opposition and resistance offered to spirit by matter.)

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liberty of choice, whence discrimination and judgment; and the beginning of power in the use of discrimination and choice.

True knowlege (says a Druidic fragment) can only be acquired by experience. To obtain all possible knowledge, it is necessary to pass through all possible modes of existence, and to experience all that is to be known in each of them. Man in the super-human stage will recover a perfect memory of all that be has known and experienced in every mode of being since his coming into existence in the lowest stage of the world of matter.

Three restorations of the World of Light: (Gwynfyd): Primal genius and character; primal love; and primal memory, without which complete felicity is impossible.

Three characteristics of the World of Light: Love, as far as necessity for it exists; harmony which cannot be improved; and knowledge, as far as thought and perception can reach.

FLAMMARION ON REINCARNATION.

Flammarion, the wellknown author of "Death and Its Mystery" concludes the third, which is the last, volume of his work with a statement of his reasoned faith in Reincarnation. The case for which he argues briefly but with a cogency which cannot but carry conviction to the reader. The hypothesis of reincarnation is day by day becoming popular in the West. The leaders of thought are gradually realising its reasonability and like Philosophers and Thinkers of the past, from whom Western Philosophy has till now drawn its inspiration, are emphasising its rationality and making it acceptabla with the thinking section of the commonalty.

Each of us, I repeat, enters this world with special aptitudes, the origin of which cannot be found in heredity. I know a familly in which there are five boys. They differ entirely, radically, as though they were of different races. A hundred, a thousand such examples might be given.

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All accumulated memories of the past remain latent in the depths of us, in a subconscious mind independent of the brain. The memory of that which occurred in a former life is not recorded on the brain.

In our tastes, our preferences, our impressions, our intuitions, our dreams, our recollections, our sympathies, and our antipathies, it is the self which existed previous to terrestrial birth that emerges more or less vaguely.

One of my friends has, as a companion, a lovable and distinguished wife. Her disposition is unfailingly gay in normal, everyday life; she is a charming model of perpetual good humor. But her dreams are terribly sad and often so painful that they make her weep.

There are two beings in us from the point of view of memory; two memories which are usually combined but are at times perfectly distinct.

The chief objection made to the theory of preexistence is that we have no precise recollections of our previous lives. Of what use is it to have lived if we cannot remember having done so? Is memory not the essence of personality? One may answer this objection by saying that upon entering earthly life, the physical organism brings with it new conditions and a brain endowed with new recording capacities for transitory memories. It may further be answered by the statement that we do not remember the thousandth part of what has happened since our birth, and that the soul's inherent memory cannot function except during its freedom in the intervals between incarnations. In our subconscious minds there is knowledge, there are thoughts which belong to our former existences, and cerebral thoughts born of our present existence. The first are truer, deeper than the second and more firmly based on reality.

In the case of certion people, recollections of the occurrences of a former life have been very distinct. Our previous existences have been a preparation for the present life. The present life is a prepartion for the existence of come.

The soul brings with it, in assuming bodily from, the aptitudes resulting from knowledge previously acquired. Among other child prodigies we might mention Pic de la Mirandole, Pascal, Mozart, and Saint Sæns. Parents give physical life to their children, at birth, not intellectual and moral qualities.

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I have often heard the objection that if reincarnation is a law of nature, communication with the dead is impossible. We may answer that as a matter of fact, such communication occurs infrequently, but that in any case there is nothing to prove that reincarnation takes place, of necessity, at once. Since we know, as yet, almost nothing of this other world, all is still to be learned. Our present research will result in the complete transformation of the various religious doctrines as to the future life. The dead who communicate with us speak neither of paradise, nor of hell, nor the gardens of Islam, nor the Elysian Fields of the Greeks, nor the Hindu nirvana. We may say with Monsieur Alfred Benezech and with Conan Doyle that we are witnessing an intellectual movement which will revolutionize the trend of human thought,—the most important movement since the advent of Christianity.

From the philosophic and religious point of view, let us be Pythagoreans who have reappeared in the twentieth century, with its astronomical knowledge.

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